# The State Mistorial Society of Wisconsin Tualist

"The Summit of Spiritual Understanding"

November 1977



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## SPECIAL ANNOUNCEMENT

We regret the late arrival of The National Spiritualist this month. The mailing was delayed because of a late printing date—a condition beyond our control. To our many readers, we say, "Thank you for your patience and understanding."

TNS Staff

# The Mational Spiritualist



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# Eighty-fifth N.S.A.C. Convention

# **Re-elects four Board Members**



The Reverend Joseph H. Merrill Elected President



The Reverend Ernst A. Schoenfeld Elected Vice-president



The Reverend Joseph Sax Elected Trustee

The Reverend Joseph H. Merrill was reelected president of the N.S.A.C. by a majority ballot.

Mr. Paul Spencer was also nominated.

The Reverend Ernst A. Schoenfeld was unanimously re-elected vice-president.

The Reverend Alice M. Hull was elected

Mrs. Elizabeth Edgar declined a nomination for secretary.

The Reverend Joseph Sax was re-elected Trustee.

The Reverend's Larry Clark and Marilyn Awtry were also nominated.



The Reverend Alice M. Hull Elected Secretary

# Lyceum superintendent appointed

Mrs. June Killmer was appointed superintendent of the N.S.A.C. Bureau of Lyceums for the year of 1977-78. The Reverend Evelyn Muse declined the appointment. She highly endorses Mrs. Killmer.

Address: Mrs. June Killmer 11361 Baird Ave. Northridge, CA 91324

We most heartily thank Mrs. Muse for her untiring leadership and work. Thank you, Mrs. Muse, for a marvelous job well done.

(Watch for more convention news next issue.)

# Lyceum Conference Report



Rev. Evelyn Muse proudly announced the opening of twelve new lyceums. She expressed grateful appreciation to the many who helped in so many ways. Her closing words were, "There is enthusiasm in the lyceums, now it's up to everyone to keep them going." Mrs. Muse truly has done her part. We Lyceumists thank her more than words can say.

The N.S.A.C. Lyceum Conference was held in beautiful Lily Dale, N.Y., July 8, 9, 10, 1977. The activities began Friday at 9:30 a.m.

Mr. Robert Sabol, president of the Lily Dale Assembly, extended the welcome mat for all Lyceumists. His welcome included a desire to cooperate and assist in every way possible.

The Reverend Joseph H. Merrill was next to extend a welcome to the members of the conference. He expressed a need for stronger lyceums. "Study hard and learn much" seemed to be the theme set for the conference.

The former N.S.A.C. Lyceum Superintendent, the Reverend Clyde A. Dibble was also in attendance. Words of encouragement for future lyceum work reflected his past and present experience.

The Reverend Evelyn Muse, Superintendent of the N.S.A.C. Bureau of Lyceums, was most pleased to announce the addition of twelve new lyceums. Mrs. Muse recognized the fact that early training of our children's minds is a must. Correct training will lay the foundation for tomorrows churches.

The teachers for the conference who volunteered their time and talents included: Fran Broadstone, Barbara Farewell, Connie Everett, Glen Sperry, Robynn Huerta, Sharon Kuziemkowski and Dorothy Bidway.

Mrs. June Killmore, assistant to the National Lyceum Superintendent, suggested that the lyceum teachings be presented as a way of life. She suggested the teachers thoroughly familiarize themselves with their teaching material by prior usage. Mrs. Kilmer also stressed the proper correlation of music, arts, and crafts. For teaching teen-agers, she urged a

general overview followed by an in-depth study.
Audry Cutlip suggested stronger emphasis be placed on the broadness and scope of the religion.

A few topics of discussion included: The teaching of the basics of Spiritualism to incoming adults as well as children; required philosophy classes for adults prior to application for church membership; comparative religion studies for all ages; also a reminder that lyceum classes are not unfoldment classes. Many ideas were discussed during the enthusiastic exchange. Friday afternoon the conference continued with a very interesting "Show and Tell" session by the teachers.

Catherine Schneider gave an adult workshop which embodied many new ideas. She urged the pre-training of teachers, alternate lesson plans, nature work, posting of lessons and art work for adults to see. Miss Schneider gave many more excellent ideas for teachers. She especially urged teachers to give children the understanding that all things are related to God and the realization that we too, are part of God.

Mrs. Muse gave a demonstration of the usage of colors and shapes as visual aids for the understanding of the physical senses; a lesson on awareness and unfoldment with the same senses; the use of flannel boards; the importance of recognizing achievement through award ceremonies; attendance records and card keeping of other data; promotional aids; the importance of every child taking part; and the proper involvement of children within the church.

Lucille Cubbins took part in the "Show and Tell." She brought some material which included some absolutely marvelous pictures of the Sunflower Lyceum of Houston, Texas.

"Show and Tell" was followed by a Teachers Seminar conducted by June Killmore. stressed the fact that the lyceum must serve individual needs but there must also be a similarity in teaching; that lesson planning pays rich dividends; the use of unit framework in setting up units of work based on ages of children and length of time needed; the sharing of ideas in non-critical ways; that lesson planning be at the convenience of the children rather than the teacher; the proper usage of summer to meet and plan for the new year; the listing of needs and finances ahead of time; the displayment of children's work; the carrying on of activities outside of the classroom; that the lyceum be better able to serve the social needs of the children as well as the spiritual, etc.

Continued on page 18

# Did you know . . .

by Rev. Marilyn Awtry

There was a missing link in Modern

spiritualism?

I lead you to the Library of Congress, and to the shelf identified by the letter "U". Here we find, "The Missing Link of Modern Spiritualism," written in 1885 by A. Leah Fox Underhill, the eldest daughter of the Fox

family.

The missing link of Modern Spiritualism is in fact, Anne Leah Fox Underhill. We have heard the story of the Hydesville happenings many times and thus became familiar with the history of Mr. and Mrs. John D. Fox and the two young girls, Margaretta and Katherine. The name of Anne Leah is mentioned only occasionally in our literature.

Perhaps we have failed to give credit to one of the greatest promoters of Modern Spiritualism when we do not tell her complete story. For indeed she devoted her life to the promotion of

our Science, Philosophy and Religion.

Anne Leah lived in Rochester at the time of the happenings in Hydesville and she immediately came to the rescue of her family in their trials and tribulations. To try to resolve the happenings, she took Katie to Rochester to stay with her. This marked the beginning crusade for Modern Spiritualism. Shortly after their arrival in Rochester, Spirit friends told them "You must proclaim these truths to the world. This is the dawning of a new era; and you must not try to conceal it any longer. When you do your duty, God will protect you; and good Spirits will watch over you." With this promise, A. Leah started the promotion of the truths of Modern Spiritualism. In 1849, she rented the Corthian Hall in Rochester for the November 14th demonstration of mediumship. The hall overflowed with seekers, believers and skeptics.

Leah was intrumental in arranging for lectures and sittings throughout the United States for the Fox sisters. She gave up her career of a music teacher, faced the reality of the task that Spirit had set forth for her. She was ordered to move twice, and in 1850 her life was threatened because she would not cease the manifestations. Believing in Spirit and in protection, she continued her campaign for Spiritualism.

Had it not been for Leah Underhill, perhaps the revelations of the Hydesville rappings would have gone down in the history of the town as an odd event.

Her motto was "Live up to your highest light; listen to the small voice within; obey the dictates of your conscience, do unto others as you would be done by, follow this golden rule, go worship where and what your conscience says, not let pride lead you and you shall not fear to meet your God."

A.L. Underhill was truly the link that strengthened the chain for the promotion of our

truth - Modern Spiritualism.

# The first five National Spiritualist Teacher Certificates were issued in 1925?

The Bureau of Education of the National Spiritualist Association was first suggested by Rev. Thomas Grimshaw and established by By-Law in 1922 at the Chicago Convention. Two courses of learning were prepared, "The General Course" consisting of twenty-six lessons dealing with the History, Philosophy and Religion of Modern Spiritualism and later the "Advanced Course" consisting of thirty lessons including Science, Philosophy, Mediumship and Comparative Religions. At present, the courses have been revised and are presented by correspondence through the Morris Pratt Institute of Milwaukee, Wisconsin.

The enthusiastic response to the Bureau was evident as early as 1925, with large numbers enrolling for training in platform work, and in the promotion of the Science, Religion and

Philosophy of Spiritualism.

At the 1925 National Convention held in Milwaukee, Wisconsin, the first five applicants were accepted for the National Spiritualist Teachers degree. They were Mrs. Amella Adams of Haverhill, Massachusetts; Rev. Margaret Geisler, Columbus, Ohio; Rev. Velma Hood of South Bend, Indiana and Mr. and Mrs. F.M. Jadwin of Chicago, Illinois.

During the 1927 Convention of the NSA in San Antonio, Texas, certified holders of NST degrees assisted by Rev. Thomas Grimshaw organized The National Spiritualist Teachers Club. It's assigned purpose was to keep in touch with the Bureau of Education and to stimulate and maintain enthusiasm in education for our workers, as well as provide funds to assist worthy students obtain an education in Spiritualism.

Today the club is an active auxiliary of the National Spiritualist Association of Churches. Its officers are President, Rev. Larry Clark and Secretary-Treasurer, Rev. Robert J. Hasking.

Continued on Page 7



Rev. Eliz. R. Courtney

by Rev. Paul D. Wilson

# Part IV of a continuing series

# ELIZABETH ROSSYLN COURTNEY

Destined for greatness, Elizabeth Rossyln Courtney, born in Germany, first displayed her mediumship at the age of four. Her healing gifts were extraordinary even then. Startling healing results often occured at the touch of her hand.

So pronounced were her proven evidences of healing that she was honored with an invitation by the Roman Catholic Church and asked to work exclusively for them in Rome. Yet she was a child--a child graced in God's great love.

Her journey to America came early in life. She was to grow up in the custody of her uncle, who resided in Washington State. He viewed children as servants, who should be seen, but not heard. Unfortunately for Elizabeth it followed that he held no appreciation of her phychic gifts.

Though treated as a stranger in her own household, Elizabeth's gentle manner and magnetic charm quickly earned her the friendship of many members of a local Indian tribe. In time they proved to be her greatest friends and interceded with the uncle on her behalf.

Great talents like Elizabeth's are seldom closeted long. It was natural that she would be observed while in the quiet by her Indian friends. Such was the occasion that earned her freedom from servitude to her uncle. It was during her free time from household chores. As usual, she went off alone, or so she thought, and soon sought the comfort of psychic expression. On this particular occasion she became entranced by the tribe's former, deceased chief. Her ever watchful guardians had no difficulty recognizing their past leader. From that time forth her protection and care were assured. Often members of the tribe would leave meat, fresh fish, berries and vegetables at her uncle's door Elizabeth was capable of trance mediumship

clairvoyance, and healing.

The second time she She married twice. married Harold P. Courtney. Harold later become a national N.S.A.C. board member. Both were good friends of the Joseph Whitwell's

Her marriage to Harold brought her to California, and in time she became the pastor of the Central Church, chartered in 1913. Her classes for development were well attended. Over 100 students unfolded under her guidance. Central Church is still holding services, perhaps due to her spirit presence but certainly due to her students and workers, all of whom were received and treated like the children she never had.

When she conducted classes at Lilydaie, attendance always shattered any previous records. Her trance lectures always produced excellent attendance, even though her doctor's speech carried a thick accent. Demand for these

lectures were quite frequent.

The late William Eliot Hammond told me about one of her phenomenal demonstrations at Lilydale. In this particular one she extended her hand to have oil deposited in her palm. This spirit manifested oil was then, Hammond related, used to treat a patient. The incident, he observed, was well documented by those

present.

What was unusual for most mediums was the in thing for Elizabeth. Spirit doctors working through her often gave medical diagnosis, preceded by their qualifications and brief history of their practice of medicine while on the earth plane. Her principal doctor was Grant Richards, a medicine man. Elizabeth and this spirit would, every now and then, engage in a game of who has the strongest will. Eventually, every contest ended with Elizabeth in trance, where he wanted her. In turn, she would be This attitude always furious on waking. provoked laughter from Richards, which raised Elizabeth's conviction to win out on the next bout.

(more about Courtney next month)

Keep in touch with your N.S.A.C. by reading The National Spiritualist. Pass it on to your friends after reading. order a subscription for your friend as a gift.

# The First Five N.S.T.C. Continued

According to the latest yearbook, Spiritualism a total of sixty-four practicing National Spiritualist Teachers.

Questions I am often asked about our our ganization can be answered by books available to workers in the movement of Spiritualism?

The National Spiritualist Association of thurches is an organized movement for the promulgation of the science, philosophy, and religion of Spiritualism. To assist you, the

following books are available:

1. National Spiritualist Association of Churches Year Book. This booklet provides general public with basic information on Spiritualism. It also includes a listing of all certified workers of the organization ranked by the title of the certificate held. Along with this, the book lists all States and Churches chartered by the parent

organization.

2. Service Book - N.S.A.C. was prepared by The Rev. Robert J. Macdonald and published for use by Spiritualist ministers, pastors and church leaders. The material contained is designed to guide all leaders as they seek to fulfill their duties. Examples of topics covered are visiting the sick, dedication of the church building, and many specific areas: Christening, marriage

services, and funeral service.

3. A Guide for Spiritualist Ministers was compiled by the Rev. Ernst A. Schoenfeld and was created as a manual to assist the Spiritualist minister in the discharge of his duties. Since the religion of Spiritualism is quite separate and apart from orthodox Christianity, the ordained Spiritualist Minister should have a thorough knowledge of what is expected of him. Subjects covered in this guide are The minister, To teach and preach, Ministering to the sick, Counselling, Prayer, The wedding, The funeral, Church music,

Church financial budget and Days to remember.

4. Constitution and By-Laws of the National Spiritualist Association of Churches has been prepared to state the purpose of the organization and the guidelines by which it will function. This in turn provides guidelines for new auxiliaries to set up their individual codes of operation. The booklet contains a copy of the certificate of incorporation of the organization, the recorder of deeds, documents, changes of name, etc. The booklet is updated periodically as a result of changes voted at the annual national convention.

5. The Spiritualist Manual was first published in 1911. Revision was published in 1975. The manual is a must for all Spiritualists. It provides the general history of the organization and a record of all officers since the organization's inception in 1893. The manual provides the declaration of principles and explanation for better understanding. The definitions of

Spiritualism as a religion, science and philosophy are clearly identified. The objectives of Spiritualism as well as the philosophy are provided in a brief, complete manner. The book contains a number of sample services for every day use as well as special services. An excellent selection of quotations and poems are provided. Several pages are devoted to questions and answers regarding Spiritualism.

# Live and let live

For many of us, that statement is easier said than done... sometimes it is far easier spoken than accomplished! Live and let live is far too often regarded as a philosophic view point beyond practicality. Occasionally, we should stop long enough to give others the chance to live their own lives. The opportunities in life are many. But every now and then we tend to forget that life is also a great teacher. It has many lessons to offer, and even more opportunities to give to those who seek earnestly.

Giving is not meddling. Nor does it mean gossiping. Giving of oneself is the greatest gift one can offer. Whether it is just time, money or a

kind word at the right time.

### **Our Modern Prophets**

by Rev. E.W. Sprague

Our modern prophets as of old Give now the sign or test the same; They teach the seeker to unfold And they the future life explain.

Our mediums transmit the thought
By which of spirit life we learn,
Through them the spirit friends have brought
The perfect proof of their return.

They do explain, as we well know,
The blessings we with them shall share,
When we of earth are called to go
To dwell with those we love up there.

This takes away the fear of death And raises our standards higher; When we shall cease our mortal breath Fulfilled may be every desire.

This is the comforter most true Which Jesus said that he would send, When he the pearly gates passed through. He proves this truth: death's not the end. Hames Whiteomb Riley . TE6.26

Mrs. John Clark Ridpath\_

1901

Dear Mrs. Ridpath

Your good request to use my tribute to Dr. Ridpath's memory, us his publishers designed does a special honor to my verses, and I thank you and them - most willingly constitute to your makes.

How little we don do, for those we so desply love, after they have gone from us! To me the loss - or rather, the continued absenceof the ductor is deeply felt, and my world of friends is grown a small world indeed since his presence of old so filled and made it populous. Times now have of tried to reach you in your great bureaument, but Each time some fateful Circumstance witheld. But he knew, and knows, I did not forget. God bless us every one. It's Ever footemally his and yours,

# Condensations from The Harmonial Philosophy of Andrew Jackson Davis

by Herbert F. Schneider

The reader is reminded that the Harmonial philosophy itself is a digest of the works of Andrew Jackson Davis. His eloquent prolific, expressions sometimes leaves one submerged in verbosity. To gain greater simplicity and introduce clarity, I have occasionally interpreted his writings.

# (Part I of a Four part series)

Mankind has forever sought God. Such belief in superior power is indigenous to the soul and yet God remains the unseen, incomprehensible father of all spirits -- pure, holy, everlasting and infinite!

Each person holds his own description of the nature of God, however inadequate. Science falls short when applied to the infinitude of God. Philosophy gives a closer look because we deal

with principles, not material facts.

All aspects of God are positive while all else is negative. God and Nature are one. But the very expression is less than descriptive since God is superior to nature, as spirit is superior to physical man. We acknowledge that the two are inseparably linked together in an actual duality—each being the harmonious counterpart of the other.

All religions probably agreeably reiterate that "God is Love"; Yet love is a principle and not a person, therefore this fact should be considered by theologians when they speculate as to God's nature.

Our physical mind begins its organization on a finite plane and our divine mind (spirit) becomes its systemized development on an infinite plane. Once we view the two in this light the possibilities of progression unlimited become understandable.

Nature is primarily functioning, aggregated substance, but principles of association, progression and development are breathed into that substance through the laws of God, which

are beyond any substance.

The image of the great oak tree is contained within the germ of every acorn. Likewise, the image of Divine Mind is contained within the soul of man. In this manner the potential for man's progression is immeasurable. Such celestial immutable principles extend to all forms of nature and all conform unalterably to cause and

purpose. From the lowest to the highest, there is the constant evolution of principles, motives and forces. There is even correspondence between the mechanics of the human body and tendencies of planetary bodies. This correspondence acts chemically, electrically, magnetically and spiritually upon man the the universe.

Mathematical harmony exists in all motions within our own sphere. It persists in our bodies, in plant life and in astronomy. As mathematics is a function of the mind it follows that all things in the universe are affected by mind or supreme intelligence. It ends to prove that God forever Is, and remains unaffected by past or future.

The mineral kingdom is an expression of motion, (creation of the universe, planetary motion etc.). The vegetable kingdom is an expression of life. The animal an expression of sensation, while man is an expression of intelligence. Our sun is an expression of the Spiritual sun within it and the spiritual sun an expression of divine mind, love or essence. Spiritual Love may be considered as real a substance or essence and is the center (or cause) of all material things.

God must be a fixed principle, a heart of perfection and Infinite Intelligence - the great vortex of celestial intelligence, nucleus of omnipotence, center of love and flower of wisdom. "God is the irresistable magnet which draws upward the human soul." Davis refers to it also as "The Sensorium of the Divine Mind", and

(It is a heartening thought to know that there is a motivating principle within the soul of every individual to compel eventual response to progression. This sustantiates the Spiritualist principle that reformation is forever the right of

every individual.)

source of vitality.

The reputed great spiritual sun of the universe is considered to be a seat of this great infinite power. According to Davis, the great central sun having cause by the spiritual sun within it, casts off emanations which forms vast, almost interminable, sea of fiery essence. From this, condensations form material suns and each sun in turn throws off substance that becomes condensed into planets magnetically attracted to orbit about its parent sun.

This has been accomplished in periods so that families of suns form a separate ring, (perhaps the equivalent of a galaxy). Each succeeding

ring of suns have a different degree of light, heat and density. Our own particular solar system being of the fifth ring having less light and heat but more density than others, while the sixth remains without planetary formations but has higher concentrations of electricity. (I suspect that this fascinating theory exceeds present scientific knowledge).

It is interesting to note that Davis described the nine planets of our solar system. Neptune the eighth was only discovered in 1846 and Pluto the ninth was not discovered until long after his

death.

The three outermost planets are said by Davis to lack sufficient solidarity for any form of life The sixth remaining planets including earth he claims sustain several forms of life including man. Saturn, Jupiter and Mars have peaceful superior human beings. Saturn association of spirit with spiritualized physical man prevails. Mental communication seems to be least developed on earth. In addition, on Saturn and Jupiter there is another race (perhaps remindful of the missing link) who are strong, more intelligent than animals but less developed than man. (Apparently they are no detriment to the more evolved humans). There is neither crime nor disease on Saturn, Jupiter and Mars. On each of the planets the people have an interesting difference of appearance, but there is an adequate resemblance Davis says, "The only to people of Earth. standard of beauty on any earth in the universe is that which obtains the general approbation of society." The people of Mars require very little government, because they are more highly developed than people of Earth. Beyond Earth and toward the sun are less developed planets. Venus with two different races of humans. One much like earth people and another of giant savages. The atmosphere of Mercury nearest the sun is luminous but the composition of the planet does not absorb heat. Here the people have a different mental make up than people of Earth. The planet is small, yet the people who are hairy and dark indulge in warfare.

Davis told us long ago that every form of existance upon our planet has a purpose and is interrelated and interdependant. (Only recently have people become aware of the value of

exology and conservation).

In the begining there was immeasurable seas of unformed materials with inherit power and essences of eternal progress motivated by the great positive mind and imbued with a divine architectural plan for the universe, infinite in scope but with such wisdom of purpose as to reach down to the finite in minute.

Essences were imbued with life and the mineral, vegetable and animal kingdoms followed a plan of eternal evolvement with the ultimate form being man himself, who in turn was imbued with a soul obeying a tendency to unfold forever. Such a plan contains the attributes of Infinite Intelligence.

With creative achievement of man, all things were to lend their purpose to his use, so that no limitation would be placed upon him, except of his own making by way of conflict with his en-

vironment.

All of this creation is instinctive emanations and inviolate inherents and not the will of personality. For that reason the laws of nature are the finite expression of immutable principles by which this unfoldment of the universe takes place. The outcome of these many milleniums of evolution is the individualization of the human spiritual principle. The evolution of the entire universe has led to what man is and will lead to what man can become. Within man lies a thread tying him to all of the forms and stages of nature. Though their subordinate existances may lose their identity, man does not for he is the one individualization with total immortality. Davis says there is an omnipotent principle which unites all creation and he names it, "the Great Harmonia". Man is heir to this principle and must learn to understand this link which he has with the rest of humanity and the universe.

Davis relates that the human race had its earliest existance in Asia. A secondary race with somewhat different characteristics envolved in another area. Branch races sprang forth and emigrated throughout the world. The principle groups formed the major races and subordinate tribes became nations. Egypt was a center of one of the earliest races. As their groups lived apart they developed differences of

Earliest communication is said to have been by facial expression, gestures and signs made by the hands. Then a meager thought transference developed but was lost when effort was made

toward the spoken language.

language and other characteristics.

Davis says, "the inner man is the true unchangable man and the outer man or form a mere effect. Therefore mind acts upon the body, not body upon mind. The visable are only the effects or prerogatives of invisible mind. The mind alone produces the causes for translation to external visible effects. The things which are seen are temporal but the things which are unseen are eternal".

Davis seems less than precise about seven mental states man may enter ranging from average physical to a transcendent condition. It is interesting to note, he says, "every man is psychologically influenced by something and when extreme the soul is captive". (It reminds me of having heard a psychoanalyst remark half in humor, "We are all a little crazy, it's just a matter of the degree". We do have notions we

Continued on page 19

# Letters to TNS



I am enclosing an article which I hope you will find space to print in The National.

P.S. Keep up the good work. My husband and lespecially enjoyed Herbert Schneider's article in the September issue, "When Hollywood Misleads."

--A.C.M.

Dear Publishers,

Thank you - I enjoy your magazine. God bless all of you.

--L.G.

You are doing a splendid lob with your publication. Our sincere thanks.

-- Mr. and Mrs. J.S. Jr.

Dear Friends,

Have enjoyed the magazine all year. Success for the coming year.

-- E.G.

Enclosed is the amount of \$6.00 for 2 years subscription. Thank you for reminding me of the due date. God bless all of you.

-- R.W.B.

Editor's Note: TNS is always happy to open the doorway. You can expect a package of worthwhile reading material in the mail within the next week or so.

Unless permission to use your name is granled, TNS will mark your comment with initials.

**Brief Exchange** 

Why meet we on the bridge of time to change one greeting and to part?

Sir Richard Francis Burton, 1821-1890.

# Spirit won't do it all

by Alice Miller

Some time ago I heard a medium from across the sea give spirit greetings. Her messages were very evident and accurate. She had a most

charming personality.

Between messages she said "I never study." This advice she remarked, came first from her guide. On previous occasions he had said, "Put away the book - I'll tell you what you need to know."

Spirits can bring us some fine philosophy and some wonderful information, but surely they expect us to also learn some things on our own! How else can we develop our individuality and

progress?

I'm sorry this dear lady made such a statement, for I thought of the impact those words might have on people in the congregation who were rather new to our religion. They might reason thus: "Why should I study? Why should I try to earn credentials? Didn't spirit tell this lady it isn't necessary? Spirit surely knows best."

I'm glad all national workers are urged to study and to encourage others to do likewise, for even though our spirit workers can tell us a great deal, it never does any harm to familiarize ourselves with the experiences gathered by our pioneers, as well as the philosophy that can be gathered from the good literature and courses recommended by our association.

Perhaps this lovely lady was simply reading something which was not needed for her special development at that particular time. Or maybe she wasn't really assimilating the material before her. She didn't say what type of material it was, but no doubt her guide had a good reason for his advice just at that time, I can't believe he intended for her to cease all studying!

At any rate, I felt that her words were unfortunate, for in addition to what spirit brings us, certainly we should educate ourselves in our philosophy as should all persons who wish to be accurate in their chosen field. How else can we convince others of this wonderful truth?

# Spiritual Healing

Stay with me

Stay with me God. The night is dark.
The night is cold, my little spark
Of courage dies. The night is long.
Be with me, God, and make me strong.

Poem and article by Alice Dornes

We can get away from the misunderstanding of others by going to our own places of meditation. There is only one refuge from our own lower selves, our failures, our shortcomings, our petty vices and weaknesses, and that is in our Father. If we give ourselves up to Him, the immensity of His spirit will envelop ours, and we will lose our smallness and weakness and share in his harmony.

A lake fed by a reliable source never stagnates. The nourishment of God's love feeds and fills the life open to it. Keep pouring out yourself to help others, so that God can keep filling you with His spirit. The more you give, the more that will be given to you! Try to keep all for yourself and the source of supply is soon blocked off. This is one of the great spiritual

laws... one truth which never fails.

To say, "I'm sorry," is often one of the hardest things one has to do. It hurts the pride and humbles us unduly, we think. Yet when we do it, the rewards can sometimes be great. When we say we are sorry for some transgression, however slight, the reaction is almost invariably good. A load drops from our shoulders, and often an enemy is turned into a friend. If in giving in and saying "I'm sorry" represents an opportunity to make another friend, why not try it?

Perfect love and tolerance are inseparable. Nobody can truly love someone and feel criticism or condemnation toward him at the same time; such a thing is a contradiction for a feeling of criticism is nothing more than a feeling of hatred, however how slight or momentary. Think well before you criticize those you profess to love. Supplant that criticism with tolerance. It was the Master who said, "Judge not, lest ye be judged."

You should never feel ignorant or unlettered if you lack much formal schooling, or because your speech is rough, for you have glimpsed the illumination of your soul. Few college professors have reveled in illumination that is yours.

Inferiority has no place in the mind of a true Spiritualist. You must realize that you are one with the Father. And the Father knows everything you will ever need to know on any subject.

Learn to live one day at a time, dispensing with vain regrets, and without worrying about the continued on page 29 N.S.A.C. Healing Center Miss Catherine Schneider P.O. Box 6042 Wheeling, WV 26003

SPIRITUAL MEALING REQUEST (Please Print)

I request Spiritual Healing for:
because of the following condition (s)
THE PROPERTY OF STREET WAS IN THE RESIDENCE OF THE PARTY
I will pray with NSAC Praver Groups
Day Night
I will send a report of Prayer result
Weekly Monthly Quarterly
Please apply my love offering of
for needed supplies at Hearing Center
This Spiritual Hearing Request made by
·Your Name)
(Your Address)
(Your City, State and ZIP Code)
Mail above to NSAC HEALING CENTER, c-o Miss Cathering Schneider, P.O. Box 6042, Wheeling, West Virginia 26003, and you will receive a "One Each Day" prayer packet. "How To Form A Spiritual Healing Prayer Group." Check Here.

### PRAYER FOR SPIRITUAL HEALING-

I ask the great unseen healing force to remove all obstructions from my mind and body and to restore me to perfect health. I ask this in all sincerity and honesty and I will do my part.

I ask this great unseen healing force to help both present and absent ones who are in need of help and to restore them to perfect health. I put my trust in the love and power of God.

### SPIRITUALIST HEALERS LEAGUE, N.S.A.C.

Each Wednesday at 8 p.m. members of the League sit in Healing Meditation.

Healing is a necessary and free power. Please add your prayers too.

# Transitions

Martha Lippich

Miss Lippich was born in Germany. She came to the United States early in the 1900's. The family were life long Spiritualists. Miss Lippich, along with her brother, Richard, ran a small gift shop in Bowmansville. The presence of this sweet woman will be missed by the members and friends of the First Spiritualist Temple of East Aurora, New York. Miss Lippich passed to the higher side of life on Sept. 6, 1977. She is survived by her brother Richard. Services were conducted by Paul Spencer, president of the church.

# The Covenant Law

by Lucy Marie Lent

What country but America fulfills the prophecy to live by the covenant law. It is one of the few nations which offers liberty and refuge to the underprivileged.

Visiting Plymouth, Mass. some time ago, I was extremely interested to read on the portal of an

old church, the following inscription:

"On this site, the Pilgrims worshipped according to the covenant law of their fathers." They were the first to practice separation of church and state, the first to practice religious freedom, and the first to recognize human rights.

To Moses must be given the credit for the concept of the ONE GOD. He revealed God's name to be "I AM, THAT I AM" and received the Mosaic Covenant, which was subsequently broken through disobedience, thereby post-

poning God's promises to Israel.

L.B. Gresty states in his book, that the only people which were under the covenant law were the Israel people, who were released from their prescribed punishment before God's promises could be fulfilled. The new covenant was given to Abraham.

The Jews were not to return to Jerusalem until after the seven prophetic years, the end of their occupation of that city which was restored to them through General Allenby in 1917.

Israel was specifically chosen for world service and blessings, according to Gen. 28:14 which

reade.

"Thou shalt spread abroad to the West and to the East, and in thee and thy seed, shall all the families of the earth be blessed."

The Name of Israel was given to Moses at Peniel. Only when Jacob was able to perceive his divine origin, did God bestow upon him the new name of Israel. In that name, was to be established the true lineage of the divine birthright, transferred later to Jacob and his heirs.

There were twelve tribes, ten from the House of Joseph, and two from the House of Judah. The ten tribes were scattered throughout the world, losing their identity, to be recovered later at God's appointed time. Who are these people, and where are they to be found? Note well, they are the English speaking people, descendants of Ephraim and Manasseh (England and America). Clear evidence of their passage to Britain was discovered through their peculiarity in marking their trail by heaping stones in pyramidal mounds. Identifying marks were found in Crimean tombs with the symbol of the "Lion of Judah." After a time, ten tribes eventually migrated to America.

The link between the two countries was called the Western passage of the Isles-afar-off. Isaiah located the primised land in the Isles of the West to be the final gathering place of the twelve tribes. Washington himself referred to America as the second promised land. The Saxons were

commonly called Sons of Isaac.

The Jews fulfilled prophecy by rejecting Jesus as the Messiah, expecting him to appear as a great king ruling over an earthly kingdom. Consequently, they were persecuted and scattered, until they became the mightly nations they were to be.

"He shall assemble together the dispersed of Judah from the four corners of the earth, and in those days, the House of Israel shall walk with

the House of Judah."

All Jews are Israelites, but all Israelites are NOT Jews. According to prophecy, it is clearly stated that a Gentile may become an Israelite, once he accepts Christ within himself. He is then, considered of Abraham's seed, as promised in the following verses:

"If ye are Christ's, then are ye Abraham's heirs as promised," and: "Christ hath redeemed us from the curse of the law, that the blessing of Abraham should come to the Gentiles through Christ." (Gal. 3:13) Only through Christ within, are we able to contact and communicate with the Father without. It is written: "He that hath the Son (Christ) hath life (Father) he that hath not the Son, hath not Life," (Jhn.5:12).

Jesus proved LIFE to be ETERNAL by his survival after death, transmuting the Cross into a Crown of glory. He further taught Spirit communication to be possible by conversing with Moses and Elias on the Mount of Transfiguration. His clairvoyance was such, that, by applying his psychic and spiritual powers, he

The Covenant Law Continued Page 15

# Home truth and responsibilities

by Glenda Glesar

Slogana are slang for ideas, oversimplifications that seem to reduce complex ideas to quick, handy, workable terms. Its strange that some slogans always seem to be around and others go by the wayside, such as: "America - love it or leave it," and "your country, right or wrong." These slogans are still just as meaningfull but at this time there doesn't seem to be any great need for this degree of impact.

some of these slogans we give lip service to.

If you're not part of the solution, you're part of the problem. This piece of wisdom has been accepted by many of us, pushing some of us toward an indiscriminate, frantic activism. But does it make sense? You could just as easily say one purpose of government is to give the problem to a responsible few, so that the many of us are free to do the things we want in our private lives. That's maybe a clever cop-out but then again it

may be something to think about.

Jumping from cause to cause, spreading ourselves in thin layers of guilt on every issue from the energy crises to waste and pollution has prevented some of us from making one or two solid commitments toward making our world, our country, and our community a better place to live. Many of us do this in our Spiritualist work, as well. We see this type of medium and that type of medium, healers, lecturers, and we think we have to do it all. But most of us won't be able to do it, nor should we even try. A priority may be to think very hard about what we truly care enough about to invest our time and energy in. To me this is one of the prime reasons for going to class. It is to help us know the differnence and to help us choose our rightful place. Just as the above slogans, a truism would be for us to work toward more and more people in the government, qualified and committed enough not to need careful supervision.

Another wonderful slogan is "Technology got us into this mess". This one is hard to sort out. We know that mass technology breeds mass problems, but we find the high technology clothes, furniture and other luxuries are beautiful and desirable. Many of us seem to want good technology to stay small and wettable, confining solar energy, say, to heat our homes. Some of us have tried to do away with the evils of technology by moving our lives closer to the earth, others by joining sociably acceptable causes. Finding alternatives doesn't seem to be as chic as stopping things.

Our civilization is not very likely to return to the earth en masse, and trying to stop things, while sometimes very important, may be less useful to us and to the generations that come after us, than a concentrated drive toward helping technology help us. As an example, part of the reason that whales are killed, undoubtably undesirable as it is, is that they produce oil used for lubricating automatic transmissions in cars. Yet at the same time, there is a desert plant whose seeds can be turned into a substitute for that oil. There has been a great deal of publicity. noise and muscle to stop the wanton destruction of whales. But where are the loud, tough committees hassling our government to "farm" those plants for their oil? Maybe we don't look for alternatives that involve technology because we're afraid we might end up part of it and that's scary. We do this as Spiritualists too. It's easier to complain about what you do or do not like and tell yourself that you meditate one or two times. a day and have a fairly good contact with your teachers that you're doing your part. For some that is enough, for others we should be and could be doing more. But this too is kind of scary (getting involved, being asked to do more and more of yourself), standing up there on the platform, giving messages, lecturing, standing as healer, or being chair person for the church service. Most of us have not spoken in from of an audience before in our lives, so it is a little frightening at first. So it's much easier to tell ourselves, "Oh, I'm not ready for that yet." Give yourself a chance to try and find where you belong. Concentrate on that.

Then there is the topic of love, which has several slogans all to itself. "Love means never having to say you're sorry," or "You go your way and I'll go mine, and if someday we chance to meet it will be beautiful..."; Those slogans convey love almost as a benificent aura emanating indescriminately from each of us, unrelated to specific others. There is no room in that idea for love as something taxing that can require a sometimes unwilling investment of oneself. There is no room in that idea of love for growth. Do we really need every scrap of affection we can get along the way? What happens to commitment if we believe wholeheartedly in these slogans? If we are going around distressed because nobody means very much to us, perhaps that is because we have swallowed too much of the no-deposit-no-return variety of love these slogans represent. Love that gives much to both

partners isn't all that easy, but love that's all

that easy may not give that much.

"Everyone should do his or her own thing."
You may not say it that way anymore but the slogan has made its mark. The "I have to find myself. I have to be fulfilled" and the age-old policy of weighing the consequences flies out the window. Of course, it's wonderful that the new climate has, for instance, given people the freedom and confidence to leave intolerable marriages; but has it also encouraged too many to leave on a whim? Doing your own thing should imply a responsibility to others as well as to yourself. And that responsibility to yourself is not one that should be flung aside in a mad, disorganized search for easy answers to hard problems.

If we can take our everyday wisdoms apart, looking at them closely—at what they say about ourselves and our lives we have a chance of fighting through to a kind of unconventional wisdom that fits where we are and what we want as individuals. Accept yourself, learn to love yourself openly first. Rid yourself of the bad things that can be changed, then accept yourself just as you are, and as you want others to be and

as you do to others.

You cannot be given a life by someone else. Of all the people you will know in a lifetime you are the only one you will never leave or lose. To the question of your life you are the only answer. To the problems of your life you are the only

# My Religion

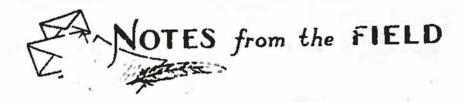
I stopped in Houses of Worship
And many a sermon I heard,
In famous halls with marble walls
I listened to every word.

Artists in sonnets have painted Their books with deftest touch, Each I have read to no avail I wasn't inspired enough.

The music was grand and proper The language faultless and free, I tried and yet I heard nothing. The meaning was lost on me.

So I mapped out my own religion
In a sort of homely plan,
Say, don't you think it will do
To be honest and true
And just love your fellow-man?

Unknown



**Child Naming Service** 

During the August 28 Medium's Day service, a child naming service was held for Alexis Day Cassanova. Mother Nancy is a member of the First Spiritualist Temple of East Aurora. Also in attendance were the maternal grandparents and great-grandmother. There were lots of white flowers decorating the church. After service, a coffee hour was held with a special cake for baby Alexis.

Old established, active church -- The First Spiritualist Association (Way Memorial Temple) of Wheeling, West Virginia, needs a Pastor.

Comfortable parsonage, adjacent to church - all utilities with exception of telephone, paid.

Interested parties, please contact secretary for further details: Miss Catherine Schneider, 410 South Broadway Street, Wheeling, West Virginia, 26003.

Purpose and Independence

From time to time I meet with a youth in whom I can wish for no alteration or improvement, only I am sorry to see how often his nature makes him quite ready, to swim with the stream of time; and it is on this I would always insist that man in his fragile boat has the rudder placed in his hand, just that he may not be at the mercy of the waves, but follow the direction of his own insight.

# **Covenant Law Continued**

could unveil the past and foretell the future. Knowing there is no death, he willingly submitted to be crucified.

Speaking to his disciples, Jesus said: "These are the words that I said unto you, that all things be fulfilled which were written in the Law of Moses and in Psalms concerning me." "I am not come to destroy but to fulfill."

Let us gratefully pray, that America may fulfill her divine destiny, by presenting the highest standard of liberty and justice to the world!

# Natural Law: Accounting

# Taken from the pen of HDrummond, 1887

1st of a three part series
on natural law, the most
common expression used in Spiritualism.

"Ethical science is already forever completed, so far as her general outline and main principles are concerned, and has been, as it were, waiting for physical science to come up with her." -- Paradoxical Philosophy

Natural Law is an old word. It is the last and the most magnificent discovery of science. No more telling proof is open to the modern world of the greatness of the idea than the greatness of the attempts which have always been made to justify it. In the earlier centuries, before the birth of science, phenomena were studied alone. The world was then a chaos, a collection of single, isolated, and independent facts. Deeper thinkers saw, indeed, that relations must subsist between these facts, but the reign of law was never more to the ancients than a far-off vision. Their philosophies, conspicuously those of the Stoics and Pythagoreans, heroically sought to marshal the discreet materials of the universe into thinkable form, but from these artificial and fantastic systems nothing remains to us now but an ancient testimony to the grandeur of that harmony which they failed to reach.

With Copernicus, Galileo, and Kepler the first regular lines of the universe began to be discerned. When nature yielded her great secret, gravitation was felt to be not greater as a fact in itself than as a revelation that law was fact. And thenceforth the search for individual phenomena gave way before the larger study of their relations. The pursuit of law became the passion of science.

What that discovery of law has done for nature, it is impossible to estimate. As a mere spectacle the universe today discloses a beauty so transcendent that he who disciplines himself by scientific work finds it an overwhelming reward simply to behold it. In these laws one stands face to face with truth, solid and unchangeable. Each single law is an instrument of scientific research, simple in its adjustments, universal in its application, infallible in its results. And despite the limitations of its sphere on every side law is still the largest, richest, and surest source of human knowledge.

It is not necessary for the present to more than lightly touch on definitions of Natural Law. The Duke of Argyll wrote five senses in Reign of Law in which the word is used, but we may content ourselves here by taking it in its most simple and obvious significance. The fundamental conception of law is an ascertained working sequence or constant order among the phenomena of nature. This impression of law as order is important to receive in its simplicity, for the idea is often corrupted by having attached to it erroneous views of cause and effect.

In its true sense Natural Law predicates nothing of causes. The laws of nature are simply

The National Spiritualist

statements of the orderly condition of things in nature, what is found in nature by a sufficient number of competent observers. What these laws are in themselves is not agreed. That they have any absolute existence even is far from certain. They are relative to man in his many limitations, and represent for him the constant expression of what he may always expect to find in the world around him. That they have any causal connection with the things around him is not to be conceived. The natural laws originate nothing, sustain nothing; they are merely responsible for uniformity in sustaining what has been originated and what is being sustained. They are modes of operation, therefore, not operators; processes, not powers. The Law of Gravitation, for instance, speaks to science only of process. It has no light to offer as to itself. Newton did not discover gravity--that is not discovered yet. He discovered its law, which is gravitation, but tells us nothing of its origin, of its nature or of its cause.

The natural laws then are great lines running not only through the world, but, as we know, through the universe, reducing it like parallels of latitude to intelligent order. In themselves, be it once more repeated, they may have no more absolute existence than parallels of latitude. But they exist for us. They are drawn for us to understand the part by some hand that drew the whole; so drawn, perhaps, that, understanding the part, we too in time may learn to understand the whole.

Now, the inquiry we propose to ourselves resolves itself into the simple question, do these lines stop with what we call the natural sphere? Is it not possible that they may lead further? Is it probable that the hand which ruled them gave up the work where most of them were required? Did that hand divide the world into two, a cosmos and a chaos, the higher being the chaos? With nature as the symbol of all of harmony and beauty that is known to man, must we still talk of the super-natural, not as a convenient word, but as a different order of world, an unintelligible world, where the reign of Mystery supersedes the reign of Law?

This question, let it be carefully observed, applies to laws and not to phenomena. That the phenomena of the Spiritual World are in analogy with the phenomena of the Natural World requires no restatement. Since Plato enunciated his doctrine of the Cave or of the twice-divided



line; since Christ spake in parables; since Plotinus wrote of the world as an image; since the mysticism of Swedenborg; since Bacon and Pascal; since "Sartor Resartus" and "In Memoriam," it has been all but a common place with thinkers that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made."

Milton's question - "What if earth be but the shadow of heaven, and things therein each to other like more than of earth is thought?" is now superfluous. "In our doctrine of representations and correspondences," says Swedenborg, "we shall treat of both these symbolical and typical resemblances, and of the astonishing things that occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things, that one would swear that the physical world was purely symbolical of the spiritual world." And Carlyle: "All visible things are emblems. What thou seest is not there on its own account; strictly speaking is not there at all. Matter exists only spiritually, and to represent some idea and body it forth."

The analogies of law are a totally different value. To say generally, with Pascal, that "LANATURE EST UNE IMAGE DE LA GRACE," is merely to be poetical. The function of Herbey's Meditations in a Flower Garden or Flavel's Husbandry Spiritualized is mainly homiletical. That such works have an interest is not to be denied. The place of parable in teaching, and especially after the sanction of the

greatest of teachers, must always be recognized. The very necessities of language indeed demand this method of presenting truth. The temporal is the husk and frame work of the eternal, and the thoughts can be uttered only through things.

But analogies between phenomena bear the same relation to analogies of law that phenomena themselves bear to law. The light of law on truth, as we have seen, is an immense advance upon the light of phenomena. discovery of law is simply the discovery of science.. And if the analogies of Natural Law can be extended to the Spiritual World, that whole region at once falls within the domain of science and secures a basis as well as an illumination in the constitution and course of nature. therefore, that has been claimed for parable can be predicated a FORTIORI of this-with the addition that a proof on the basis of law would want no criterion possessed by the most advanced science.

That the validity of analogy generally has been seriously questioned one must frankly own. Doubtless there is much difficulty and even liability to gross error in attempting to establish analogy in specific cases. The value of the likeness appears differently to different minds, and in discussing an individual instance question of relevancy will invariably crop up. Of course, in the language of John Stuart Mill, "when the analogy can be proved, the argument founded upon it cannot be resisted." But so great is the difficulty of proof that many are compelled to attach the most inferior weight to analogy as a method of reasoning.

"Analogical evidence is generally more successful in silencing objections than in evincing truth. Though it rarely refutes it frequently repels refutation like those weapons which though they cannot kill the enemy, will ward his blows.... It must be allowed that analogical evidence is at least but a feeble support and is hardly ever honored with the name of proof." Other authorities on the other hand, such as Sir William Hamilton, admit analogy to a primary place in logic and regard it as the very basis of induction.

But, fortunately, we are spared all discussion on this worn subject, for two cogent reasons. For one thing, we do not demand of nature directly to prove religion. That was never its function. Its function is to interpret. And this, after all, is possibly the most fruitful proof. The best proof of a thing is that we see it; if we do not see it, perhaps proof will not convince us of it. It is the want of the discerning faculty, the clair-voyant power of seeing the eternal in the temporal, rather than the failure of the reason, that begets the skeptic. But secondly, and more continued on page 31

Lyceum report continued

Her most informative presentation was followed by a lively discussion on lyceum materials. Glen Sperry, Alvin Gasper, Maude Spencer, and Connie Evertt stressed the importance of the more experienced teachers sharing their knowledge with the teachers who are just beginning.

Rosanne Captain, Editor of The Lyceum Spotlight, gave a report in which she strongly urged teachers to send her materials for use in the magazine. She was rewarded by several responses to help serve the Spotlight. Reverend's Hooper and Wind from Buffalo, NY and Glenn Sperry of Massilon, OH have offered their assistance on a yearly basis.

Fran Broadstone gave a report on the Sunflower project. Barbara Farewell talked on Andrew Jackson Davis and his Magic Staff.

Glen Sperry discussed the basics and mechanics of Universal Law.

The Saturday afternoon session was introduced by an open forum presented by the children. This truly was an interesting event and

their ideas most revealing.

The social activities were a lot of fun as well as being very successful. They were kicked off by a benefit seance conducted by a true friend of the lyceum, Mr. James Buchanan. It was Friday evening. Saturday morning the annual pancake breakfast was served by David Rice. Late Saturday afternoon a Smorgasbord was supervised by Peggy Spencer. Saturday evening a Pot Pourri Arts and Crafts Festival was held in the auditorium. Many raffles were going on simultaneously. And, not wanting to break with tradition, the annual Beach Cookout held-but far from the beach-was in the picnic pavilion under the direction of Alvin Gasper.

Fifteen different states were represented as

125 registered for the conference.

The Reverend Evelyn Muse expressed her grateful appreciation to all; the many in attendance; all who helped; and everyone for their thoughtfulness.

Do you receive the Lyceum Spotlight?
Order it now. Write to the Spotlight.
Subscriptions:

Rosanne Captain, Editor P.O. Box 474 Buffalo, NY 14205 The Harmonial Philosophy continued

cling to which seem natural to us but strange to

others.)

Davis says the spiritual state is one of illumination and subjugation of the body to the soul. It is rare indeed because circumstances of our environment seldom allow its unfoldment.

Man is nature's most highly developed creature on earth. He, therefore, rules all conditions beneath and possesses the undisputed potential to rise higher. It is the essential duty of man to develope the mind so that he can better contemplate the moral and unfold the inner self. Higher moral principles are more readily attained when there is a foundation of intelligence.

Man is not wholly free. He is a creature of necessity. His liberty to choose and decide follows his creation and necessity to conform to natural law. Much has been preordained for him and born within him. He is tied in the the great

universal consciousness.

In a sense man is a captive of his environment until he attains wisdom to rise above it. Individual capacity may differ at any one time regardless of potential. This justifies compassion for those who may find it more difficult to overcome certain obstacles because of a difference in heredity, environment and education.

Davis regards man as "the highest organization in the stupendous system of nature, that he lives, moves and has his being in God's Universal Spirit. He stands on the summit of creation". (This approximates what Jesus tried to teach, that man is the son of God.)

Davis leads us to understand that man's potential is unlimited, that he is limited by his present knowledge and the full development of his capacity. In this sense he is not really free but functions within the circle of his understanding, he is also a part of nature and is designed to move harmoniously in the whole system. His capacity to choose between good and evil remains but his limited experience may not always permit him to choose either with wisdom.

Davis regards absolute truth as immutable, the same yesterday, today and forever. A simple example is given as when Sir Issac Newton proclaimed his discovery of gravitation. The existance of gravity did not rest on his opinion. It was a great universal truth. It did not begin with his discovery. It had always existed.

He speaks of another aspect to truth called, "relative truth". In this sense truth may be your deepest and highest conviction (your view of personal truth) and mine could be otherwise, though each could contribute to the benefit of the

other.
Important to note, he te

Important to note, he tells us that, "Intuition is the deepest source of truth, an inert power by

which it is felt". Truth is always simple while error is always complicated. Truth is God made. We should therefore apply the term truth only to occasions that are unchangeable or have a universal application. Truth is the universal relationship to things as they are. Error is the interpretation of things as they are not. Truth is one of the highest principles and we can recognize it if we "listen like a child to the subdued whisperings of the soul which God has given us". With truth, nature, reason and intuition harmonize.

Davis tells us, if you will yourself strongly to see and feel truth, you are certain to attain your

goals

(Sensitivity to truth is acquired in degrees as are other psychic qualities. For this reason, we must overcome the inclination to declare as truth that which we want to be the truth. Our own predjudices sometimes stand in the way of our attaining absolute truth. Truth may more often reveal itself when we are in a quiescent state, rather when in an active one.)

Continued next month

# Tree of life

by Wanda L. Day

For a better understanding of the problems of our daily problems we should measure the fruits of our labor by love, faith, forgiveness, perseverence, fortitude and desire.

The way we handle these problems determines whether or not we are following the light and the path of truth before us, or just preceding in a selfish, self-centered way. We must meet each obstacle, be it a person or a situation-remembering the teaching of God's natural law, especially "cause and effect" (we reap what we sow). We cannot reap a bountiful, worthwhile harvest, unless we have planted and cultivated the seeds of that which we desire. If weeds of doubt and thorns of deceit are what we sow, that is what we reap.

The love of others and the desire to reflect a good image for the truth must be uppermost in our minds, if we are to grow onward and upward

toward God.

Hold no grudge against any man-because to

do so you fail to progress spiritually.

Keep an armor of love around you, so whatever darts-whether they be words or actions-will bounce off and not penetrate your protective armor.

Remember, no one can hurt you unless you leave yourself open to hurt. Or if you deliberately try to hurt another you will be the one to reap the harvest of what you send out. Send out only good and loving thoughts and deeds and reap a beautiful harvest.

# One world, one book?

by Rev. Marilyn J. Awtry, N.S.T.

What book has been on the Best Seller list the longest? Actually, the book that has gained the greatest prominence and has been discussed more often and probably misinterpreted the most, is the Bible. This book has been universally accepted; and at the same time, universally rejected-the least understood of all books. May we ask the question, why? Perhaps it is best we seek to understand the Bible, its place in the days gone by and its place today.

As youngsters, we were impressed with the words of God. As youngsters, we were taught we must accept by faith this infallible word of God. As youngsters, fear was instilled in our minds and our hearts; for we were taught of the judgment of God on those whom did not accept this infallible teaching.

As time passed on, we grew into adulthood, and we naturally carried with us those opinions that were impressed on our young minds. Opinions, nothing more than that. For each Bible teacher teaches the Bible at his own level of understanding and impresses the mind of the student with his own interpretation. His opinion may or may not be correct.

God, Infinite Intelligence, never intended for any man to accept anything at face value. If he had, we certainly would not have had instilled in us a mind-an inquisitive, investigative mind. Using that mind, the first thing we find out is that the Bible is not the infallible word of God. Hold on now-don't get upset, first read what I have to offer.

Basically, the Bible is an accumulation of many documents of varying age and importance. It was written by many men, of many different races, scattered over a period of some 2,000 years. It portrays human interests; it contains volumes on various phases of life; such as law, drama, history, poetry, philosophy, art, science and religion. The Bible was written by different peoples, at different times, confronted with different problems.

Every generation brings a new interpretation or revelation. Yet, it should be understood that the same facts and the same restatements have been made in every group of peoples for centuries; Those statements become the Bible for that group of people. The further back we go in our investigation, the less we seem to profit. Today, we are moving ahead with a new understanding and a new translation-and in many instances are getting further from the reality established in the beginning. Some people with greater awareness, are for the first time understanding the reality of all that is. Therefore it is obvious that each race and each people claim their own Bible as the spiritual authority.

However, as man evolves, so do his needs physically and spiritually. Man's understanding and perception cannot be contained between the covers of a book nor can the book be called complete. For life goes on continuously and no history can be finalized.

Spiritualism does not reject nor accept the Bible in its entirety. We are a thinking people. The Bible makes different appeals to different minds. To some, it is history covering the beginning through the end. To some, it is the law, to other thinkers, it is a book of allegories: and to some it is an astrological legend. To many it is prophecy handed down through the ages. To the archeologist and the scientist, the Bible is history interpreted into the language of the ages. To many, it is history of a dead world. What is it to you? That is only your concern and your need. None can decide for another.

Certainly, it raises controversy. It is accepted and rejected. It is carried forward in light ofthose seeking authority-interpreting it in their way. It is condemned and rejected by those who do not understand the natural law it represents. In one language and custom it has one meaning and to another a different connotation. The misinterpretations have caused contention; strife so great that it has led to battlefields, not only in days gone by but even today blood is being shed in Ireland, and why? A controversy of religion. Some have forced others to their will and some intellects interpreting logic have been put to death.

Today, the Bible is a book, a universal book, of life hereafter. Yet, even this is misconstrued as many attempt to teach their theory of death and resurrection; of death and life; of heaven and

To the Spiritualist, it is a great wonder, for the thread from Genesis through Revelations aligns the psychic events of this day with the events recorded by the prophets of old. For centuries, psychic phenomena has been a confirmed way of life. The original translators of the Bible had no understanding of psychic law and so attributed all these wonders to mysteries, or to miracles. Why? They were not of the understanding of the law of cause and effect-the Natural Law of the Universe.

As I have said, each has his own understanding and each is entitled to just that. No man should coerce another into his belief. To the Spiritualist, we can relate truly with the expression and intent of the Bible-but we must accept it as "inspired words impressed on the mind of man" and then "tainted" with the personality of that man.

> Continued next month The National Spiritualist

# Directory of Ministers

Powell, Mary Lou, Medium, 2075 W. Rialto Ave., 92410, (714) 889-2394. San Leandro-

Smith, Rev. Connie C., NST, NSAC Missionary. 660

Broadmoor Blvd., 94577. Sunnymead-

Jordon, Josephine H., Licentiate and Medium. P.O. Box 6157, March AFB, 92518. (714) 653-6782.

Vacaville-

DIRECTORY OF MINISTERS

Book for Complete Listing.)

qualifications Certified by N.S.A.C.

Readers Are Advised to Telephone

Or Write In Advance For Appoint-

Private consultations. P.O. Box

Stockwell, -William A., Licen-

tiate, Medium, Healer, Private

consultations. P.O. Box 345,

Quinn, Kelly, Medium,

Classes and private con-

sultation by appointment only.

205 S. Robertson Blvd. 90211.

Franz, Rev. Anna M.,

Medium, 353 West E. St., 92324

Anderson, Garth B., Licen-

tiate, P.O. Box 964, 92325.

Faubel, Rita, NST, Licentiate

Classes. 8150 Gallatin Rd.,

Voll. Beatrice, Medium, 1895

Devonshire Street, Sp. 106,

Woelfl, Rev. Genieve L., NST,

Medium. 2275 Sharon Rd.,

94025. By appointment only.

Fischer, Rev. Bertha, Absent

healer, private consultation &

classes by appointment only.

8916 Willis Ave. Apt. No. 314,

Broadwater, Helen J.

Medium 8778 Larkin Court,

Everett, Constance, A.,

Everett, Mrs. Julia A.,

Medium, 2147 Flintridge Ct.,

Paquette, Theresa M.,

Medium, 8086 Mission Blvd.

No. 35. 92509. (714) 685-1748.

Simance, Sandra, Medium

and Licentiate, 1146 Conroy

La. 54, 95678. (916) 782-6722.

Courtney, Rev. Lillian R.,

4414-4th St.,

91402. (213) 892-6146.

92503, (714) 688-8444.

Ivamay .

Healer,

Stockwell, Rev.

Medium, Absent

95703. (916) 878-7926

345, 95703. (916)-878-7926

ments.

CALIFORNIA

Applegate-

Beverly Hills

(213) 657-2520.

(714) 825-6926

(714) 338-2483.

90240 (213) 927-7079

Colton-

Crestline-

Downey-

Hemet-

92343.

Menlo Park—

(415) 854-3723.

Panorama City-

Riverside-

Medium,

Roseville-

San Bernardino-

(See N.S.A.C. 1977 Year

Clair, Rev. Betty R. NST, Medium Healer, Chapel of Awareness, NSAC, P.O. Box 69, 95688. (707) 448-1455.

Van Nuys-Scher, Frances, Licentiate Minister, Medium, Valley Spiritualist Center of Friendship. 5415 N. Sepulveda Blvd., No. 25, Van Nuys, CA 91401 (213) 786-1815

DISTRICT OF COLUMBIA Washington-

Davis, Alvina, Licentiate, Healer, 2800 Quebec St., N.W., Apt. 318, 20008 (202) 363-5682. Davis, Kenneth R., Licentiate, Healer, 2800 Quebec St., N.W., Apt. 318, 20008 (202) 363-5682. King, Rev. Margaret L., NST, 2100 Connecticut Ave., N.W., 2008

FLORIDA

Cassadaga-Ward, Mae Graves, Licentiate & Medium, P.O. Box 102,

New Port Rickey-Pettit, Arthur W., DN, Licentiate & Healer, 1312 Circle Dr., 33552.

GEORGIA

East Point-Stewart, Mrs. Gertrude M., Licentiate & Medium, 1763 Center Ave., 30344. (404) 768-

ILLINOIS Belleville-

Zeiss, Rev. Hazel NST, Medium, Healer, NSAC Missionary, 11 Commodore Dr., 62223.

Bloomington-Swan, Ruth, Licentiate & Medium, 112 W. Locust St., 61701. (309) 828-9561.

Chicago-Gross, Anna, Medium, 10930 Ave., M. 60617 (312) 734-1979 Schoenfeld, Rev. Ernst A., NST, Medium, Healer, 3501 W. Shakespeare Ave., 60647.

Cicero-Heller, Patricia C., NST, Medium, 1608 S. 51 Ave., 60650. Private consultation & classes. By appointment only. (312) 652-7594.

Colona-

Stegall, Elain A., Licentiate & Healer, R.R. 3, Box 591A, 61241. By appointment only.

Stegall, Harry J., Licentiate & Healer, R.R. 3, Box 591A, 61241. By appointment only.

East Moline-Stegall, Elaine A., Licentiate & Healer, 223 15 Ave., 61244. By appointment only. (309) 755-4442

Stegall, Harry J., Licentiate & Healer, 223 15 Ave., 61244. By appointment only. (309) 755-

Freeport-

Nickel, Leona M., Licentiate, Certified Medium and Healer. Rt. 4. 61;32. (815) 232-1629.

Joliet-Kelly, Bill, Healer, 235 Hamilton Ave., 60120. (312)

695-3026. LeRov-Mahan, Kattie E., Licentiate & Healer, 406 N. West St., Phillips, Elsie I., Licentiate &

Medium, 501 W. Cedar St., 61752. (309) 962-5751 Peters, Rev. Grace, 513 Wabash Ave., 61938. (217) 234-

Rock Island-Renz, Clyde, Licentiate, 4520 27 Ave., 61201. (309) 788-2848

INDIANA

Anderson-

Carter, Rev. Geneva G., Medium. 1433 Central Ave., B, 46106. (317) 644-4520

Evansville-

Temme, Rev. Sadie L., NST, Medium, 2525 Vista View Dr., 47711.

Fort Wayne-

Brock, Rev. Bernice, Medium. 1604 Andrew St., 46808. (219) 743-9866. Sauers, Edward, Healer. By appointment only. 2121

3827. Frankfort-Howe, Della C., Medium, 858 Magnolia Ave. 46041. (317) 654-

Beineke Rd., 46808, (219) 432-

James, Jesse Jr., Medium. 1301 Pennsylvania St., 46407. By appointment only. (219) 885-0091.

Indianapolis-

Behrend, Margo, Licentiate & Medium, 5 South Rural, Apt. 2, 46201. Consultation by appointment. (317) 637-6716

Jones, Georgia B., Medium. By appt. only. 5014 University Ave., 46201. (317) 356-9597.

Reed, Henrietta, Licentiate & Medium, 1321 E. Spann Ave., 46203. (317) 638-1182.

Michigan City-

Hullinger, Rev. Amelia, NST, NSAC Missionary, 220 W. 10th St., 46360.

Muncie-

Bridges, Rev. W. Lee, NST, Medium, 2805 Sunnyside Ave., 47362.

Edwards, Hazel M., Medium & Licentiate. 1308 South Elm St., 47302. (317) 282-9048 or 747-1255.

### IOWA

Clinton-

Ridyard, May, Medium, 1249 S. 15th Ave., 52732 (319) 242-0462.

Davenport-

Buchholz, Anita J., Licentiate & Medium. 1502 W. 7th St., 52802. (319) 326-3453. Buchholz, William E. Sr., Licentiate, 1502 W. 7th St., 52802 (319) 326-3453. Buchholz, William E. "Bucky," Licentiate & Medium. 421 E. 10th. 52803. (319) 326-3201.

#### MAINE Augusta-

Perry, Abbie Bates, Maine State Supt. of Lyceums. Licentiate, Healer, Medium. 14 Patterson St., 04330. Tel. (207) 622-5672.

Etna-

Herschell, Vernon, Licentiate, Healer and Medium, P.O. Box 44, 04434 (207) 269-2636.

MARYLAND

Arnold— Seader, Mrs. Blanche, MEdium. 839 Clifton Ave., 21012 (301) 647-2713.

MASSACHUSETTS

Danvers— Worsencroft, Rev. Gladys H., Medium, NSAC Missionary. 28 Riverside St., 01923. (617) 774-2559

Haverhill-

Hafner, Rev. Melvena V., Medium. 100 Water St. 611.

Onset-

Custance, Rev. Gladys, NST, Medium, Healer, NSAC Missionary, 40 Highland Ave., 02558. Winter: 16 Stevens St., Cassadaga, Fl., 32706

Custance, Rev. Kenneth D. NST, Medium, NSAC Missionary, 40 Highland Ave., 02258. Winter: 16 Stevens St., Cassadaga, Fl., 32706

# **Directory of Ministers**

**MICHIGAN** 

Jackson-

Gleiser, Rev. Lillian K., Medium, 306 Maurice Ave., 49203.

MISSOURI

Kansas City-

Childress, Rev. Bessie A., Medium, 104 W. Armour Blvd. 64111. (913) 931-1044 Childress, Rev. Leota, Healer. 104 W. Armour Blvd., 64111. (913) 931-1044

Mercer-

Blanchard, Dorothy Evelyn, Licentiate, Medium, and Healer, Absent and Contact. P.O. Box 438, 64661

Blanchard, Harold James, Licentiate, Medium and Healer, Absent and Contact. P.O. Box 438, 64661

St. Louis— Todorovich, Thomas E., Licentiate, 9846 Waterbury Dr., 63124. (314) 966-8688.

### **NEBRASKA**

Omaha-

Clark, W.L., B.S., N.S.T., Licentiate, Healer c-o A. Fanslau, 321 Hascall on S. 4 St., 68108.

Fanslau, Alace. Licentiate & Medium. 321 Hascall on So. 4 St., 68108. (402) 345-4397. By appointment only.

**NEW JERSEY** 

Hawthorne— Smith, Rev. 1

Smith, Rev. Louise Lang, 133 Third Ave. 07506. (201) 427-2722

Mapleshade-

Edwards, Madeline, Licentiate, Medium, Healer. 201 E. Linwood Ave., 08052

Patterson-

Anderson, Rev. Loretta, 170 LaFayette St., 07501 (201) 279-2056. Trombino, Miss Diane,

Licentiate, Minister & Medium. 793 11th Ave., No. 1-C. 07514 (201) 345-0755

Red Bank—

Finnie, Kate, Healer, 19 Dickinson Court, 07701. By appointment only. 747-7715.

**NEW YORK** 

Binghamton-

Johnson, Mrs. Jeanne, Medium, Box 248, Rt. 5, Swift Rd., 13905. (607) 729-0090.

Brooklyn-

Cooper, Rev. Benjamin R., Jr., 37 Hart St., 11206. By appointment only. (212) 858-5857

Buffalo-

Stine, Grace, Medium, 67 Shenandoah Rd., 14220. (716) 824-4273 Delevan— Spencer, Mrs. Maude, Medium, R.F.D. 1, Rt. 16,

Delevan, 14042.

Spencer, Paul, Licentiate, R.F.D. 1, Rt. 16, Delevan, 14042

Lily Dale-

Schaffer, Helen I., Licentiate & Medium, 2 Cleveland Ave., 14752. (716) 595-3695

Schaffer, Edward, Healer, Absent & Contact, 2 Cleveland Ave., 14752. (716) 595-3695

Wilenski, Rev. Eleanor, 11-4th St., 14752. (716) 595-2498

Malba-

McKenney, Rev. Louis D., NST, 60 Malba Dr., Malba, N.Y. 11357.

Syracuse-

Felicia Bea, NST, Licentiale and Healer, 507 Highland St., 13203. (315) 422-1218.

**OKLAHOMA** 

Tulsa

May, Miss Margaret C., Licentiate, Medium. 123 S. Xanthus St., 74104.

**PENNYLVANIA** 

Fairview Village-

Ashworth, Wilsey B., Healer, Absent & Contact, P.O. Box 44, 19409

Lititz-

Senior, Rev. Clara, NST, Rou e 4, 17543

VIRGINIA

Arlington-

Awtry, Rev. Marilyn, N.S.T., Medium. 1900 S. Eads St., No. 910, 22202. (703) 892-4031.

WASHINGTON

Bremerton-

Day, Mrs. Marie E., Licentiate. 615 11th St., 98310. (206) 373-9825

Day, Rev. Marvin A., Lecturer, Clairvoyant, 615 11th St., 98310. (206) 373-9825

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# Directory of N.S.A.C. Chartered Churches and Auxiliaries

#### **ARIZONA**

PHOENIX—First Spiritualist Church, 10th and Filmore St., Services Sun., Lecture and Message Service, 8 p.m., Healing and Message Service, Wed. 8 p.m., Pres., Ruth Thomas, 1819 W. Wellitta, Secy., Evelyn Bowles, 2144 W. Highland. (602) 242-8331.

PHOENIX—Harmony Chapel, N.S.A.C., 1522 W. Encanto Blvd., Sunday Lyceum 10:30 a.m., Devotional Services 11 a.m. and 7:30-p.m. Wednesday 7:30 p.m. Healing and Message Service, Saturday 8 p.m. Message Circle. Last Sunday of each month 6 p.m. Covered dish dinner. Rev. Edwin W. Ford, NST, Pastor, 277-3587 Frances Lafler, Secy., (602) 939-4481.

TONOPAH—Sun Spiritualist Camp Association, open Nov. to May 16, 1977. Pastor, Rev. Emma Overman, Secy., Valerie Zarbock, Box 585A, Tonopah, AZ, 85354.

### **CALIFORNIA**

- California State Spiritualist Association—7066 Hawthorne Ave., Los Angeles, California. 90028. Tel (213) 469-1336. President, Barbara Thurman, Sec., Julia A. Everett.
- ALMEDA—Brotherhood Spiritualist Church, 1407 Ninth St., Serv., Sun. at 11 a.m., Wayne DuBois, Secy., 2657 Miramar Ave. Castro Valley, CA. 94546.
- BEVERLY HILLS—Spiritualist Society, 205 S. Robertson Blvd., 90211; Lecture and Message Service, Thursday 8 p.m. Classes offered. Rita Faubel, NST, President (213) 657-2520 or 927-7079.
- LOS ANGELES—Spiritualist Center, 800 S. Plymouth, Los Angeles, Cal., 90005; Beverly De Menna, Sec. (213) 763-3676, Lee Jones, Pres., (213) 766-7088. Services: Sun. & Wed., 8 p.m.; Miracle Healing Service, Ambassador Hotel, First Sunday each month, 2 p.m.
- LOS ANGELES—Spiritualist Church of Revelation, 839 S. Grand Ave., Embassy Auditorium. Services Sun. 2:00 p.m., Lecture, class instruction, spirit communion and healing. Pastor, Rev. William C. Donovan.
- Central Church, N.S.A.C., 1707 S. Vermont Ave., Los Angeles 90006. Services: Sun. 2:30 p.m. Rev. Paul D. Wilson, Pres. and Pastor. Rev. Katherine F. Tobey, Secy., 1707 S. Vermont Ave., 213-731-0369
- Westlake Spiritualist Church, 1722 Santa BArbara Ave., Los Angeles. Service Sun. & Wed., 7 p.m. Rev. Irene Wood, Minister, Lillian M. Jeffs, Secy. (213) 566-8647.
- NORTH HOLLYWOOD—The Spiritualist Fellowship Chapel, 5703 Laurel Canyon Blvd., 91605. Winston Lumley, Pres. 10941 Noble, Mission Hill, CA 91345. Jean Tobin, Secy., Sun Services 11 a.m.
- REDWOOD CITY—Redwood National Spiritualist Church, 149 Clinton St., Redwood City. Services Sun., 10:30 a.m., Devotional 11:00 a.m.; Rev. Clyde A. Dibble, Pastor, Leonard Peterson, Sec. 145 W. 42nd Ave., San Mateo, CA 94403 (415) 341-3688
- SAN JOSE—The Spiritual Service of Life Church, 157 N. Fourth St., San Jose, Services Sun. 7:30 p.m., NOrman W. Hassinger, B.A., Licentiate Minister, 615 Hamilton Lane, Santa Clara, 95051, Sec. Barbara A. Swan, 3281 Tully Rd., San Jose, 95122. 238-4678

- SAN DIEGO- Progressive Spiritualist Church, 4144 Campus Ave., Sunday 7 p.m., Rev. Gladys B. Boland, Pastor, 4439 North Ave., 92116, Ass't Pastor, Rev. Neva Tomlinson, Sec'y., Mrs. Margaret D. Stevens, 4031 Park Blvd. 92103.
- SAN FRANCISCO—Golden Gate Spiritualist Church, 1901 Franklin St. (Cor. of Clay), Lyceum, Sun. 11:00 a.m., Healing 6:30 p.m., Service 7:00 p.m.; Wed. Healing 7:30 p.m., Service 8:00 p.m., Tel. 415 885-9976.
- First Spiritualist Temple, 3324 17th St., Services 2 p.m. Sun.; Tues. 7:30 p.m., 1st and 3rd Class, 2nd and 4th Greetings; Pres. Milton W. Monroe, Pastor Rev. Alfred A. Conner, (415) 621-0491.
- First Temple of Spiritualism, 3324 17th St., Sun. 2 p.m., Tues. (2nd & 4th), 7:30 p.m., Lawrence P. McNear, Jr., Licentiate Minister, (415) 5559.
- SAN LEANDRO—The Church of Two Worlds, NSAC, 660 Broadmoor Blvd., San Leandro, Calif., 94577, Rev. Connie C. Smith NST, Pastor, 660 Broadmoor Blvd., 94577. Cedric B. Sutherland, SEcy., Services, Sunday 2 p.m. to 4 p.m. Tel (415) 568-3846.
- SANTA BARBARA—Summerland Church of the Comforter, 1028 Garden St., 93101, Sun. Worship Serv., 11:00 a.m., Tues. Class, 8:00 p.m. (Rev. Peggy Kann) Fri. Class, 8:00 p.m. (Rev. Edmund Foard) Wed. 8:00, Message Serv. & Healing, Pastor Rev. Peggy Kann, Pres., Florence Atherton, 1212 Punta Garda., 93102. Secy. Faye Gustafson, 685-2149.
- SAN BERNARDINO—Temple of Spiritual Truth, N.S.A.C., 732 N. Sierra Way, Pres., Mrs. Helen Broadwater, 8778 Larkin Ct., Riverside, 92503. Secy., Mrs. Beverly G. Ulrey, 875-4207.
- SAN ANSELMO—Serenity Spiritualist Association, American Legion Log Cabin, P.O. Box 137, Forrest Knolls, CA, 94933. Service, Sun. 10 a.m., Pres., Richard P. Goodwin, (Church address for mailing). Secy., Mrs. Pauline Leonard (Church address for mail). (415) 924-7475.
- VACAVILLE—The Spiritualist Chapel of Awareness, P.O. Box 69, 59688. Corner of Elizabeth and Stevenson St., Ser. Friday, 7:30 p.m., Spiritual Healing, Luceum Instruction Classes, Address & Spirit Greetings. Pastor Rev. Betty R. Clair, NST; 367 Shasta Dr., Secy., Donna M. Hansen, L.M. 149 Manzanita, 95688. (707) 448-1455.
- VAN NUYS-Valley Spiritualist Center of Friendship, 16004 Sherman Way, Van Nuys, Calif, 91406. Services Sun. & Thurs. 8:00 p.m. Lyceum Sun. 4-5 p.m. Classes-Awareness thru Advance. Frances Scher-Licentiate Minister. Dawn Horton, Secretary. Phone 786-1815 or 997-8902.

### COLORADO

- Centennial State Spiritualist Association—Mr. Charles V. Black, Pres., 5400 Sheridan Blvd. No. 217, Arvada, 80002; Glenda Black, Sec'y., 5400 Sheridan Blvd., No. 217, Arvada, 80002.
- COLORADO SPRINGS—The First Spiritualist Church of Colorado Springs, 730 N. Tejon. Services at 2 p.m. Sun., C.B. Ward, Pres., 7012 Taft Court, Widefield, 80911. Secy. Mrs. Herta Smith, Ph (303) 392-3073
- DENVER—The Temple of Harmony Church, 3375 S. Dahlia St., 80222. Ser. Sun. 10:30 a.m., 7:30 p.m.; Thurs. 7:30 p.m. Rev. Allen J. Miller, Pastor, Rev. Robert J. Haskins, Co-Pastor, Wyonna Hawk, Secy., 3205 S. Williams, Englewood, CO 80110.

#### CONNECTICUT

- Connecticut State Spiritualist Association—78 Terryville Ave., Bristol, 06010. Mr. Francis D. Owens, Pres., 785 Terryville Ave., Bristol, 06010. Mrs. Mary Ann Noddin, Sec. 174 Daley St., Forestville, 06010.
- NEWINGTON—Church of the Infinite Spirit, 80 Walsh Ave., 06111. Sun. 2:30 p.m.-4:30 p.m., Pres. Harold Hurlburt, 27 Summer St., Meriden, T-Secy., MaryAnn R. Noddin, 174 Daley St., Forestville, CT, 06010. (203) 237-3776
- NEW-LONDON—New London Spiritualist Temple, 60 Blackhall St., 06320. Sun. 2:30 p.m., Pres. Mr. Al Ferency, 39 Spithead Rd., Waterford, 06385. Secy., Mr. George Brewster, 13 A. Drive-In Trailer Park, Groton, 06340.
- OLD GREENWICH—Albertson Memorial Church, 293 Sound Beach Ave., 06870. Sun. Serv. 11 a.m., Rev. Melvin O. Smith & Rev. Dorothy Wynn Smith. Pastors Tel. (203) 637-4615. George A. Bailey, Secy. 130 Rowayton Ave., Rowayton, CT. 06853. (203) 866-1113.
- STRATFORD—The Temple of Divine Truth, Inc., N.S.A.C. Boothe Memorial Park, "Old Homestead," Old Putney Rd. Serv. 8 p.m. on the 2nd and 4th Sat. of each month. Healing after Ser. Mr. Donald L. McCausland, Pres. (203) 734-8374, Mrs. Judith McGuire, Sec. 14 Cedric Ave., Derby, CT., 06418
- WILLIMANTIC—The First Society of Spiritualists, Inc., N.S.A.C., 268 High St., 06226. Sun. 2:30 p.m.

#### DELAWARE

WILMINGTON—Spiritualist Church of Fellowship, Church of the Holy City, Pennsylvania Ave. & Broom Sts., Sun. Service 8 p.m., Wed. Class 8 p.m., Rev. G. Mancuso, Pastor (302) 328-5741.

#### DISTRICT OF COLUMBIA

- WASHINGTON—Church of Two Worlds, 3038 "Q" St., N.W., Georgetown, 20007. Sun. Healing Serv. 2 p.m., Lecture & Messages 2:30 p.m., Pres. Miss Kathryn Irwin, 304 Aspen St., N.W., D.C., Secy., Mrs. Ola A. Sheckells, P.O. Box 7373, Ben Frank Sta., Wash., D.C. 20044 Church, 333-5114.
- DISTRICT OF COLUMBIA—Washington—Church of the Spirit, N.S.A.C., 2200 20th St., N.W. Corner of Wyoming Ave. Sun. Serv. Meditation 2:15 p.m. Healing, Lecture & Messages 2:30 p.m. Fellowship-Rap Session follows. Philosophy & Development Classes Friday 8 p.m. Secretary, Jane E. Goforth, Minister: Rev. Marilyn J. Awtry, N.S.T. Phone 703-892-4031.

#### FLORIDA

- CASSADAGA—First Spiritualist Church, Ser. in the Auditorium every Sun., 2:30 p.m. Lecture Spirit Messages, Healing. Pres., Mae Ward-Licentiate Minister. P.O. Box 102. 32707.
- ORLANDO—Spirit Research Society, N.S.A.C., Inc., 2500 Curry Ford Rd., 32806, Sun. Serv. 7:30 p.m., Wed. 7:30 p.m. Pastor, Jackie Head, 2500 Curry Ford Rd., Pres. C.W. JOnes, Jr., Secy., Carole J. Davis, 6110 Tomoka Dr., 32809. (305) 898-2500 or 898-5181.
- WINTER PARK—Spiritualist Church of Awareness, 863 S. Orlando Ave., 32789, Services Sunday 10:30 a.m. Wed. 7:30 p.m., Healing, Lecture and Messages. James McConnell, President. Helen C. Hanson, Pastor. (305) 831-1394. Sec'y., Elizabeth R. Edgar, 3320 Clemwood Dr., Orlando, 32803. (305) 894-5930.

- MIAMI—Metaphysical Science Church N.S.A.C., 601 S.W. 7th St., Sun. Healing Ser. 3 p.m., Worship and Messages 3:30 p.m., All-Message Service, Wed., 7:30 p.m., and Thurs. 1:30 p.m. Rev. Bernard L. Cusmano, Pastor, Ph. (305) 279-6592.
- ST. PETERSBURG—Church of Spiritual Philosophy and Vedanta Center N.S.A.C., 216 19th Ave., S.E., 33705, Ser. Sun. 11:00 a.m., Mrs. Earnly Panton, Pres., Jean B. Bomont, Sec., 625-66 Ave. So., 33705. (813) 867-6940.

#### ILLINOIS

- Illinois State Spiritualist Association—Mr. Bernard B. Powell, Pres., 4118 W. 24th Pl., Chicago, 60623. Ms. Patricia C. Heller, NST, Sec. 1608 S. 51 Ave., Cicero. 60650.
- AURORA—Christabelle Spiritualist Church, Service at 7 p.m. Sun. East Room of Masonic Temple, 104 S. Lincoln Ave. Ent. So. Door, Ben D. Jones, Jr., Pres 200 Willow Ave., Joliet, 60436 (815) 722-2378. Mrs. Anne Saxon, Bx. 271A, Maple Rd No. 2, New Lenox Ill., 62451.
- BURNHAM—Puritan Spiritualist Church, 13906 Greenbay Ave., 60633. Anna Gross, Pastor. Ser. Sun. 2:30 p.m., Thurs, 7:30 p.m. Secy., Dell Carpenter, 438 W. 107th St., Chi, IL, 60628.
- CHICAGO—Church of the Spirit, 2651 N. Central Park Ave., Chicago's oldest Spiritualist Church. Sun. Family Worship Hour 10:30 a.m., Wed. All Message Ser. 7:45 p.m., Rev. Ernst A. Schoenfeld, Pastor.
- Spiritualist Church of Divinity, 4118 W. 24th Pl. Ser. 2nd and 4th Saturday of ea. month, 7 p.m. For information call Secy. Bernard B. Powell, 4118 W 24th Pl. 60623 (312) 521-4771.
- CHICAGO—Spiritualist Church of Truth, 4240 W. Irving Park Road. Ser. Sun. 7:00 p.m., Mrs. Ellen Pfursich, Pres. Mrs. Anna Habenicht, Secy.
- Tucker Smith Memorial Spiritualist Temple, 6146 AShland 60636. Sun. Ser. 11 a.m. until 1 p.m. First Sun. of each month. Communion Ser. Louise Washington, Pastor, 6146 Ashland, Secy. Ruby McNeely, 7742 S. Shore Dr., 60649, Ph. 374-7345.
- CICERO—1st Spiritualist Church, 5033 W. 25th Place, Church Ser. Sun. 2:30 p.m., Lecture, Messages, and Healing. Ellen Stopa, Pres.
- ELGIN-First Spiritualist Church, 77 Villa St., 60120, Church Serv. Sun. 7 p.m., President (312) 741-7085.
- FREEPORT—N.S.A.C. Chapel of Prayer, West on 20, Route No. 4 by The Flianenburg Crossing. Ser. every Sun. 2 p.m. Pres., Mrs. Leona M. Nickel, Licentiate Minister, (815) 232-1629.
- LE ROY—J.T. & E.J. Crumbaugh Memorial Spiritualist Churcc, 102 S. Pearl St., Worship Ser. Sun. 2 p.m., Pres. F. Marion Phillips, 501 W. Cedar St., Secy., Elsie L. Phillips, 501 W. Cedar, (309) 962-5751.
- GRANITE CITY—United Spiritualist Church, 3620 Lake Dr., 62040, Serv. Sun. 2:30 p.m., Pastor Rev. Ottilie S. Dryoff, 33800 "B" St. Tel., 931-4953. Secy. Dolores Grieve.

#### INDIANA

- Indiana State Association of Spiritualists—Rev. William F. Melick, Pres., 1806 E. 66th St., Indianapolis, 46220. Lena Walters, SEc., 200 Eastern Dr., Chesterfield, 46017.
- EVANSVILLE—Union Spiritualist Church, 1000 W. Michigan St., Serv. Sun. 2:30 p.m. Rev. Sadie Temme, Pres. Gilbert C. Burke, Sec'y. 2525 Vista View Dr., 47711. 476-5093.

- FORT WAYNE--Spiritualist Church of Divine Science, 1615 Wells St., Cor. Spring. Every Sun. Lyceum Classes 10:00 a.m. Philosophy Class 6:00 p.m. Regular Ser. 7:45 p.m. Midweek Ser. Thurs. 7:45 p.m. Spec. Ser. 1st and 3rd Sun. 3:00 p.m. Sept. thru May. Dinner 5:00 p.m. Rev. Bernice Brock, Pastor, 1604 Andrew St. (219) 422-8600. Res. (219) 743-9866.
- FRANKFORT--First Spiritualist Church of Frankfort, Inc., Magnolia & Green Sts. Ser. each Sun., Lyceum 1 p.m. Church ser. 2:30 p.m. First and Third Sun. each month, Dinner at 5 p.m. Message Circle 6 p.m. Pastor Rev. Geneva Carter. Pres., Billy Joe Greggory, Sec.-Treas. Ronald M. Lewis, 801 S. Cooper St., Kokomo, Ind. 46901. (317) 452-7141.
- GARY—First Spiritualist Church, Inc., N.S.A.C., 2430 West 11th Ave. Ser. Sun. 2:30 p.m., Wed. 7:30 p.m., Pastor Rev. Velma Dickson. Pres. Jesse-James Jr., 1301 Pennsylvania Ave., Sec'y., Cleo Preskewitz, 656 Sheffield Ave., Valparaiso, 46383. (219) 462-0827.
- HAMMOND—1st Progressive Spiritualist Church Inc. (K.P. Hall) 5454 Hohman Ave. Every Sunday services 7 p.m. Mrs. Helen Shaller, Pastor, 7619 White Oak Ave., 46324. Mrs. Jean Fleener, Sec., 6928 Alabana Ave., 46323.
- INDIANAPOLIS—Psychic Science Spiritualist Church, 1415 Central Ave. Sun. Ser. Healing 7 p.m., Church Ser. 7:30 p.m. Tues. Message Ser. 2 p.m.; Thurs. Ser. 7:45 p.m., Pres. Glenna Clark (317) 634-6673. Mrs. Ruby J. Melick, Secy, 1802 E. 66th St., 46220. Progressive Spiritualist Church—6225 N. Carrolton Ave.,
- Progressive Spiritualist Church—6225 N. Carrolton Ave., 46220. Services Sun. "Psychic Tea" 11:30 a.m.-2:30 p.m. Regular Serv. 3:00 p.m. Pres. Paul E. Keller, R.R. 1, Box 214B, Camby, Ph. 831-2499. Sec. Samella Robinson, 2024 W. Coil St., 46260. (317) 257-0521.
- MICHIGAN CITY—First Spiritualist CHurch, 220 W. 10th St., Services Sun. 7 p.m., Wed. 7 p.m., Rev. Amelia Hullinger, Pastor. Gertrude RAchor, Sec. 309 E. 6th St., 1-872-1618.
- MUNCIE—Unity Spiritualist Church—Cor. of Ninth and Mulberry. Sun. Healing Ser. 2:30 p.m. Church Ser. 2:45 p.m., Dinner, 5 p.m. Last Sun. of each month. Rev. Virginia L. Falls, Pastor, 248-2492; Ass't. Pastor, Rev. Lee Bridges, SEc.. Geraldine Bridges, 2805 Sunnyside, New Castle, 47362
- PERU—First Psychic Science Spiritualist Church, 62 S. Miami St., 46970 Serv. Sun. 2 p.m. Mr. Charles L. Branch, Pres., 1376 E. Jefferson St., Kokomo 46901. Virginia E. Hoover, Sec.-Treas. 504 Tanguy St., Logansport. 46947. 732-0270.

#### IOWA

- CLINTON—First Spiritualist Church of Clinton, 541 Sixth Avenue South. Services Sunday 2:00 p.m., followed by Spirit Greetings. Edward E. Ridyard, President, May Ridyard, Secy., (319) 242-0462.
- 04434
  DAVENPORT—Spiritualist Harmony Church, 1502 W. 7th, 52802., Childrens Lyceum Sun. 10 a.m., Worship and Message Serv. Sun. 2 p.m., Adult Lyceum & Development Class Thurs. 7:00 p.m., Wm. E. Buchholz, Jr., Pastor, 421 E. 10th St., Anita Buchholz, Secy., 319-324-9659.
- DES MOINES-Third N.S.A. Church, 2733 Thompson, 50317. Sun. Serv. 10 a.m. and Mon. 7 p.m. (515) 266-5824. Pastor Rev. Janice Rosalia Baynes, Asst. Pastor. Huey S. Smiley, Sec. Mrs. Lillian Grief, Mercer, Mo.

#### MAINE

MAINE - State Spiritualist Assoc. Of Churches, President, Vernon Herschell, P.O. Box 44, Etna, Maine, 04430. Treas., Bernard R. Langley, 130 Conant Ave., Auburn, Maine, 04210. Sec'y., Florence S. Carr, P.O. Box 856, Augusta, Maine, 04330.

- AUGUSTA-Augusta Spiritualist Church, Corner of Perham and Court Sts. Service at 2:30 and 7:00 p.m. Sunday. Pres. Mrs. Blanch Taylor, Wayne Rd., Winthrop. Sec., Mrs. Florence S. Carr, Tasker Rd. 04330.
- BANGOR-Bangor Spiritualist Church, YWCA, 17 Second St. Serv. Sun. 2:30 and 7:30 p.m. Pastor, Rev. J. Raymond Keith. (207) 945-6315. Pres., George Hall, 41 Birch St., 04401.
- DOVER-FOXCROFT: First Piscataquis Spiritualist Church, VFW Hall, Summer St., 04426. Serv. every Sun. in April & Oct., 2:30 & 7:00 p.m. Other Services: First Sunday of each month at 2 p.m. only. Pres., Mrs. Gladys B. Dickison, Sangerville, 04479; Sec'y Myra L. Burgess, R.F.D. 2, Box 138, Thayer Parkway, Dover-Foxcroft, ME 04426. (207) 564-2837.
- ETNA—The Harrison D. Barrett Memorial Church, Sun. 2:30 p.m., May through Oct., Vernon Herschell, Pastor, P.O. Box 44, 04434, (207) 269-2636, Robert Patton, Pres., Wilson C. Gilman, Sec'y., Treas., Etna, 04434.
- NORTHPORT-Temple Heights Spiritual Corp. (Camp), on Beautiful Penobscot Bay, Tel. 338-3029. July 3rd thru Aug. 21st. Gertrude S. Hopper, Pres., R.F.D. 2, Lincolnville, 04849, Tel. 342-5297.
- YORK COUNTY Spiritualist Church, 24 Portland St., Old Orchard Beach, Me. Pres. and Pastor, Dr. Herbert Hopkins, 24 Portland St., Old Orchard Beach, 04064. Secy. Gretchen Perkins, Ocean Park Rd., Old Orchard Beach, Me. Serv. Sun at 7 p.m. Classes Fri. at 7 p.m.

#### MARYLAND

ARNOLD—The Golden Light Chapel, 839 Clifton Ave., 21012. Sun. 2:30 p.m. (301) 647-2713

#### MASSACHUSETTS

- Massachusetts State Association of Spiritualist—Rev. Gladys Worsencroft, Pres., 28 Riverside St., Danvers 01923. Mrs. Muriel Karolides, Sec., 9 Harbor St., Danvers, 01923. (617) 774-2753.
- BOSTON—First Spiritualist Ladies Aid Society, 354 Longwood Ave., 02215. Ser. Sun. 3 p.m. Mr. Lawrence T. Hilton Jr., Pres., 253 N. Central Ave., Quincy 02170. Tel. (617) 471-9027. Mrs. Phyllis Hilton, Sec.
- BROCKTON-First Spiritualist Church, 54 Glenwood St., 02401. Sunday Ser., Lyceum 10:00 a.m., Healing & Ser. 2:00 p.m. to 4:00 p.m. Thurs. Serv. 7:30 p.m. Pastor & Pres. Rev. Gertrude Stevens, 68 Perkins St. 02400. Home-587-5107. Church 586-7671.
- METHEUN— The Church of Spiritual Life, Red Men's Hall, 9 Center St., Healing 2:30 p.m., Service 3:00 p.m., Pres. Mr. James H. Henderson, 46 Westland St., 01844. Tel. 686-4212. Secy. Mrs. Shirley Tilton, 119 North Ave., Haverhill, 01830.
- NEWBURYPORT—First Spiritualist Church, YMCA Civic Center, State and Harris St. Sun. service 3:15 to 5:00 p.m., Pastor and President, Mrs. Norma Sargent, 14 Beacon Ave., Sec., Mrs. Elinore Griswold, P.O. Box 661, 01950, (617) 465-5983.
- PLYMOUTH-Plymouth Spiritualist Church, 131 Standish Ave., N. Plymouth, 02360. Sun. Healing & Service 2-4 p.m. Pastor, Rev. Irene I. Vitello, (617) 224-8464. Sec'y, Inez M. Vespers, 36 Puritan Rd., Buzzards Bay, 02532. (617) 759-4407.
- ONSET—Sirst Spiritualist Church, Highland Ave., Sun. Healing 6:30 p.m., Services 7:00 p.m., Rev. Kenneth and Rev. Gladys Custance-Co-Pastors, 86 Highland Ave., Onset 02558. Tel 617-295-1441.

SALEM-First Spiritualist Church, 34 Warren St., Salem, Sun. 5:30 & 7:30 p.m. Wed., 2:00 p.m. Pastor, Rev. Gladys Worsencroft, 28 Riverside St., Danvers. Sec. Virginia Beesley, 261 Elliott St., Beverly. 01915. 774-2559, Pastor.

SPRINGFIELD—First Spiritualist Church, Inc., 33-37 Bliss St., 01105 (413) 732-1234. Ser. Sun., 3:00 p.m., Pres. Arthur H. Cosby, Sec., Mrs. Alma Cosby, Box 348, Warren, Mass.

01083 (413) 436-5012.

SWAMPSCOTT—Swampscott Church of Spiritualism, Burrill St., Sun. Church Ser. 6:45 p.m., President, Phyllis Ryder, 342 Lynnfield St., Lynn, Ma., 01900, Pastor, Mrs. Mary Maguire, 26 Emerson St., Peabody, 01960; Vice Pres., Mr. Frank Whitcomb.Secy., Treva Anderson, 10 Damon St., North Reading, 01864. (617) 664-2777.

#### MICHIGAN

MICHIGAN-Michigan State Spiritualist Association of Churches-Mr. Arthur Beesley, Pres., 1474 Pontiac Trail, Walled Lake, 48088. Rev. Goldie M. Dodd, NST. Sec. 89 Delaware Ave., Detroit, 48202.

BAY SHORE-Golden Rule Spiritualist Church, one mile west of Bay Shore on old Rt. 31. Ser. Sun. 10:30 a.m. Sept.-Dec. & Easter-June. Mary Ellen Garner, Pres., (616) 347-9470. Rev. Elsie Beesley, Pastor; Leone Zacharias, Secy., Bx 71, Eastport, 49627. Ph. (616) 599-2323.

BAYSHORE—Northern Lake Michigan Spiritualist Camp, one mile west of Bay Shore on Route 31. Services: Sunday, 10:30 a.m. & 1:30 p.m. June 26 - Sept. 4; John Fegley, 606 East Main St., Boyne City, Mich. 49712; Ph. (616)

LESLIE--Flower Memorial Spiritualist Church, West Bellevue at High St. Lyceum 10:00 a.m. Church Ser. 10:45 a.m., Pres. Donald D. Weichner, 4806 Blackman Rd., Jackson, MI, 49201. Sec. Elda R. Goddard, 736 Rolf Rd., Mason, MI 48854. (517) 676-1923.

MUSKEGON HEIGHTS—National Spiritualist Church of Muskegon, 2101 Jefferson St., 49444. Healing Serv. 10:00 a.m. Worship & Message Serv., 10:30 a.m. Pres. Miss Marvell Francisco, Mrs. E.A. Eick, Sec'y. 10747, 159th Ave., W. Olive. MI. 49460. 616-842-1067.

PONTIAC-First Spiritualist Church, N.S.A.C., 576 Orchard Lake Rd., 48056. Church Serv. 7:30 p.m. Sun. Pastor, Rev. Cathy Welch, 1265 Lochaven, Union Lk., 48085. Pres.-Al Foster, 482 Robertson, Lake Orion, 48035. Sec., Mickey Hosner, 11365-29 Mile Rd., Washington, 48094. (313) 752-

ROYAL OAK- First Spiritualist Temple 114 Pinagree, Sun. Lyceum, 10 a.m. Sept. thru May. Church Ser. 7:30 p.m. James Wellman, Pres., Marjorie E. Kwapich, Sec'y. 2120 Sonoma, Ferndale, MI 48220. 542-0784.

MINNESOTA

DULUTH-First Spiritualist Church, 1414 E. 9th St. Sun. Ser. 11:00 a.m., Rev. F.W. Hutchinson, Pastor, 29 E. Toledo St., Co-Pastor, Mrs. Thelma Gesme; Julia Jackson, Secy. Rt. 4, Box 542A. 742-6654.

MINNEAPOLIS-2nd Spiritualist Church, 2300 Lyndale Ave. N., Sun. Ser. 3 p.m. Healing 4:30 p.m., Coffee hour 5 p.m., Lyceum circle 6 p.m., Secy. Chrissy Olsen, 3253 31st Ave. So., 55406.

**MISSOURI** 

KANSAS CITY-Church of Two Worlds, N.S.A.C., 102 W. Armour Blvd., 64111. Ser. Sun 7:30 p.m. Wed. Spirit Communication 2:30 and 7:30 p.m. Rev. Bessie Childress. Rev. Leota Childress. co-pastors. Phone WE 1-1044. Secy. Robert Willet, 8206 Wayne. 64131.

KANSAS CITY—Ninth Spiritualist Church, 2301 Van Brunt Blvd., 64127. Lyceum, Sun. 5:45 p.m.; Sun. Services, 7:30 p.m.; Healing, 7:45 p.m., Rev. Mollie Foreman, Pastor. Rev. Bryan McCotter, Pres. Mrs. Loreen Morgan, Secy., 836 West Gregory Blvd. 64114. Church ph. 483-5499. Frances R. Tucker, Founder.

ST. LOUIS-Fifth Spiritualist Church, 6026 S. Kingshighway, St. Louis, 63109. Sun Lyceum, 9:30 a.m., Devotional Ser. 10:30 a.m. Rev. Dorothy Buss, 1856 Switzer Ave., St. Louis, 63109

**NEBRASKA** 

OMAHA-Spiritualist Science & Philosophy Church, N.S.A.C., 321 Hascall on So. 4th St. 68108. Healing, Lecture Message service each Sunday 8 p.m. Class Tues. 9, Thurs. 7:30 p.m., Secy & Pastor, Alace Fanslau, (402) 345-4397.

**NEW HAMPSHIRE** DERRY-The First Spiritualist Church of Derry, Windham. N.H., Serv. Sun. 10:00 a.m., Pres., Mr. Ronald Frost R.F.D. 4, Box 302F, Manchester, Phone 497-2594. Sec. Barbara Stevens, 7 Holly Lane, Londonderry, N.H. 03053.

Tel. 434-1221. **NEW JERSEY** 

NEW JERSEY STATE ASSOCIATION—Mr. Howard Hewitt. Pres., 142 Carroll St., Patterson, 07514. Miss Mary Pat Kelly, Vice Pres., 793 11th Ave., Patterson. Mrs. Michelle Yacco, Sec'y., 116 Tilt St., Haledon, 07508. Mr. Michael Yacco, Treas.

CAMDEN-Fourth Spiritualist Church, 28 N. 26th St., Sun. Ser. 11:00 a.m. Rev. Elizabeth Giberson, Pastor 350 W. Graisbury Ave., Audubon, 08106., Sec. Florence K. Barnes, 224 Strawbridge Ave., Westmont, 08108. 854-0718.

PATERSON—First Spiritualist Church, 142 Carrol Services Sun., Healing 1:00pm, Serv. 2:00 p.m., Adult classes Mon. & Tues., 7:30-9:00 p.m. Progressive Circle every second Wed. 1:00 p.m. & 6:30 p.m., Pres. Diane Trombino, 793-11th Ave. 07514. Vice Pres., Mary Kelly, Secy. Connie Branton, 44 18th Ave.

#### **NEW YORK**

New York Conference of NSAC Churches Martha Rusbuldt, Pres., 46 Stevens Rd., Hamburg, N.Y. 14075. Castetter, Secy., P.O. Box 123, Endicott, NY. 13760.

BINGHAMTON—First National Spiritualist Church, 97 Riverside Dr., 13905. Sun. 11:00 a.m. (607) 723-0695. Robert Howell, Pastor.

BINGHAMPTON-Spiritualist Sanctuary, N.S.A.C., 196 Main St., 13905 - Ser. - Sun. -11 a.m. Wed. Communications and philosophical discussions, 7:30 p.m. Pastor, Rita Yoder, 15 Clark St., 13905., Sec., Mary Conley. (607) 723-8095.

BUFFALO—Spiritualist Church of Eternal Brotherhood 1980 Bailey at Hazel. Sun. Lyceum Class, 2:00 p.m., Conductor, Sharon Kuziemkowski, Serv. 2:45 p.m., Message Service, Wed., 1 p.m. Unfoldment & Philosophy Classes, Tues. & Thurs. evenings. Rev. J.F. Hooper & J.R. Wind, Co-Pastors, Sec'y., Annette DiNicolantonio.

BUFFALO—Center of Psychic Science Spiritualist Church, 25 Hawley St. 14213. Sundays 2:10 p.m., Dinners and circles second Sunday of each month. Rev. Jay Wm. Smith, Jr., pastor. Secy., Dorothy R. Kassel, 12260 Sharp St., Springville, 14141. (716) 592-2557. Church Ph. (716) 884-7358.

EAST AURORA—First Spiritualist Temple, 29 Temple Pl., 14052. Sun. Healing 3:10, Serv. 3:30 p.m. The 4th Sun. 3:30 & 7:30 p.m. Dinner at 5 p.m. Message serv. at 6 p.m. Lyceum 1:30 p.m. except 4th Sun. Sec. Maude Sepncer, (716) 495-

LILY DALE-Lily Dale Spiritualist Church, Serv. Healing, 10:30 a.m., Worship, 11:00 a.m., each Sun. Sept. through June. Wed. evening services at 7:30 p.m. Frieda Vollman, Sec'y., Mrs. Julie Goodworth, Lyceum director, Mrs. Peggy Yoder, Ass. Director -Sun. 9:45 595-2484.

LONG ISLAND—Temple of Metaphysical Science, (N.S.A.C.) 340 Old Farmingdale Rd., W. Babylon, 11704. (516) 587-3041, Ser. Sun 11 a.m. Alternate Sun. Rev. Edna C. Clausson, Pastor. Classes, Tues. 8 p.m. Thurs., 8 p.m.

ROCHESTER—Plymouth Spiritualist Church, 889 Plymouth Ave. S., 14608. Ser. Sun. 3:30 p.m., Wed., All message service, 7:30 p.m., Pastor, Rev. Harry W. Bender, 261 Glenwood Ave., 14613. (716) 254-2763). Margaret Starkweather, Sec., 2982 West Main St., Batavia, 14020. (716) 235-5060.

syracuse—First Spiritualist Church, 826 Euclid Ave., corner of Wescott Ave. Main floor. Sun. Service only. Lecture, Messages and Healing, 5 p.m. Pres. David Wilcox, Secy., Shirley Pickard, 147 Fay Lane, Minoa, 13116.

### OHIO

OHIO—Ohio State Spiritualist Association, Ralph D. Cutlip, Sr., Pres., 5465 Main Ave., Ashtabula, Ohio. 44004 Edward II Nixon. Sec. 823 West Main St., Louisville, Ohio 44641.

AKRON—Home Spiritualist Church, 155 Rhodes Ave., Sun., Lyceum 6:30 p.m. Devotional Ser. 7:45 p.m. Message Ser. Thurs. 8 p.m. Rev. Mattie Failor, Pastor.

ASHTABULA—First Spiritualist Temple, Corner 43rd and Main Ave., Sun. Ser. at 2:30 p.m. Healing and clairvoyance. Pres. Charles J. Benes, Williamsfield, 44093. Sec'y Irene Garoutte, 3600 Lake Ave. Apt. 609, Ashtabula, 44004.

COLUMBUS-Spiritualist Church of Spirit Revelation, 5022 Hibbs Dr. Sun. at 2:30 p.m. Ft. Hayes Hotel, W. Spring St. For information on classes and Fourth Friday Message Service please contact; Miss Nellie Steinhour, 88 E. First Ave., 43201; Rev. Elizabeth M. Lannon, Pastor, (614) 459-0545. Columbus

COLUMBUS—First Spiritualist Church of Linden, 1/51 Aberdeen Ave., Columbus, 43221, Devotional Ser. Sun. and Wed. 7:30 p.m. Lyceum-children and adults, Sun. 6:30 p.m. Healing at all services. Rev. Maudella J. Towe, Pastor and Sec. John R. Rowe, Pres., 3186 Indianola Ave. Apt. 3, Columbus, 43202. (614) 261-6217.

DAYTON—Central Spiritualist Church, 848 Clover St. at St. Paul Ave., 45410. Sun Serv. 2:30 p.m. Pres Chrisly Witt, Sec., Gertrude Frasher, 1331 Feldman Ave., 45432. 254-6546.

EAST LIVERPOOL-The First Spiritualist Church, 621 Dresdon Ave., 43920. Sun. Ser. 7:30 p.m., Friday, 7:30 p.m., Unfoldment Class. Rev. Jennie Eckert, Pres., Grace Hadgett, Sec'y, 318 Seventh Street, 43920.

KENT—1St Spiritualist Church, 146 E. Oak St., Ser., Sun. 2:30 p.m. Charles Brautigam, Se.-Treas. 2466 Newton St., Akron, 44305 784-5122.

LIMA—Spiritualist Church of Truth, New location to be announced. Please send all correspondence to 522 W. Kibby St., Lima, Ohio 45804.

MARION—Memorial Spiritualist Church, 667 Henry St., 44302. Services Sunday, 2 p.m., Wednesday 7:30 p.m. Pastor, Irene Stafford, Sec'y., Doris Randall. Tel. (614) 387-4683.

MASSILLON—First Spiritualist Church, 224 North Ave., N.E. 44646. Lyceum Sun. 1:00 p.m., Conductor, Glenn Sperry. Sun. Ser. 2:30 p.m., Message Ser. 1st & 3rd Sat. 7:30 p.m., 216-832-9764. Pres. Denzil Crawford, 1030 Linwood Ave. S.W., Canton, 44710. Karen Sperry, Secy., 1409 22nd St., N.E. 44714. 454-7404.

SHERWOOD—Crystal Fountain Spiritualist Church, Services starts the fourth Sun. of Sept. Healing, 1:00 p.m., Lecture and messages 1:30 p.m. Serv. second and fourth Sun. of each month through May. Pastor Rev. Viola Saunders, Pres. Robert D. Thompson, Secy., Kay Thompson, Box 55, Archbold, Ohio. Church Tel. (419) 899-2553

YOUNGSTOWN—First Spiritualist Church, 323 W. LaClede Ave., Sunday Serv. 10:45 a.m. Message & Healing Serv. the 2nd & 4th Wed. of each month. Rev. Amy Pearce, Sec. & Pastor, 544 W. Glenaven Ave. 44511. Mark Fellows and Mary Burkett, Co-Pastors, 782-1090

#### **OKLAHOMA**

OKLAHOMA— Oklahoma State Spiritualist Association Orpha V. Williams, Vice Pres., P.O. Box 71, Sapulpa, 74066. Mrs. Alta J. Scoles, Sec. 4448 Woodedge Dr. Del City, 73115. (405) 672-1507.

OKLAHOMA CITY—Central Spiritualist Church, 1005 N. Harvey, 73102. Sun. and Wed., 7:30 p.m. Pres. Grace Tollison, 2425 Eagle Dr., Del City, 73115. Alta J. Scoles, Secy. 4448 Woodedge Dr., Del City, (405) 672-1507.

TULSA—Tulsa Spiritual Light Church, 123 S. Xanthus St., 74104. Sun & Fri. 7:30 p.m. 582-5945, Margaret C. May, Minister Bill Wickliffe, Sec., 936-4438.

#### **PENNSYLVANIA**

Pennsylvania State Spiritualist Association—Pres., John E. Faison, 2118 N. Natrona, Philadelphia, PA 19121, Secy.. Rev. Bertram C. Frace, 2044 Ridgelawn Ave., Bethlehem, PA. 18018.

HARRISBURG—First Spiritualist Church, 1221 S. 19th St., (rear) 17104. Sun. Healing 2:15 p.m., Service 2:30 p.m., (717) 564-3721. CArol E. Anderson, 3840 Brisban St., 17111.

McKEESPORT—McKeesport First Spiritualist Church, 809 Locust St., 15131. Ser. Sun. Healing, 2:00 p.m., Lecture and Messages, 2:30 p.m. Ser. Wed. Healing 1:30 p.m., Lecture and Messages 2 p.m., Mrs. Laura Salvador, Pres., Mrs. Helen Banosky, Secy. (412) 672-9820.

PHILADELPHIA—Second Spiritualist Church, 423 S. Broad St., Sun. healing 3 p.m. Sun. Serv. 3:30 p.m., Wed. 7:30 p.m. Phone (215) 232-9219. Pres. Mr. John E. Faison; Glldys Faison, Sec'y. 2118 N. Natrona, 19107.

READING—First Spiritualist Church, Washington & Cedar Sts., 19603. Sun. Ser. 2:00 p.m., Pastor, Rev. Mary C. Gochenour, 214 N. Walnut St., Mechanicsburg, 17055. Sec'y., Mrs. Sarah Rancourt, 147 S. Second St. Reading, Penn, 19602.

### TEXAS

CAMERON—First Spiritualist Church, 802 S. College, 76520. Sun. Devotional & Message Ser. 11 a.m., Second Sunday of each month. Pastor, Rev. & Mrs. Elmer Actkinson. Mrs. Verna Hentz, Pres. 406 E. 7th. (817) 697-3912; Mrs. Pearlie Krenek, Sec. Rt. 1, Box 226, 76520. (817) 697-3027.

DALLAS—Second Spiritualist Church of Dallas, Milner Plaza Hotel. Devotional and Message Ser. each Sun. at 10:45 a.m. Rev. Maude Conner, Pastor, 519 W. 10th St., Apt. 114 Dallas, 75208. Tel (214) 942-7529. Secy, Marie Schiller, 2037 Briarwood Circle, Fredericksburg, 78624.

PASO-First Spiritualist Church, 2328 Grant Ave. 79930. Services: Sun. -Wed. 7:30 p.m.

EL PASO—Luz Y Verdad Spiritualist Church, 1014 S. Virginia St., Ser. 7:30 p.m. Tues. Sec. Mr. A. Rivera, 1014 S. Virginia, El Paso, TX 79901.

Beauchamp St. 77036. (713) 864-0474. Mr. Charles D. Jessup III, Pastor: Rev. Willie D. Dearmin, Secy, Asst. Ministers. Zella Thornton & Jovita Garcia. Sun. 2:30 p.m. Devotional, Healing and Clairvoyance: Wed. 7:45 p.m. All message service.

SAN ANTONIO-Louise Scholtz Memorial Chapel, 1627 Pan Am Express Way N. Sun. Ser. 7:30 p.m. Garrett H. Scholtz, Pastor, Margie Dela Portilla, Secy., 348 Devonshire, San Antonio, TX 78209 (512) 826-4645.

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VERMONT

SOUTH BURLINGTON--Church of Spiritualist Light, O'Brien Civic Center, Patchen Rd., 05401. Sun. Ser. Dec. to May, 2:30 p.m.; May, June, Sept., to Dec. 7:30 p.m. Allen K. Howard, Pastor, Essex Rd. Colchester, 05446, Secy. Mrs. Allen K. Howard, (802) 878-2542.

VIRGINIA

NORFOLK-Christian Metaphysical Chapel, N.S.A.C., 307 W. 37th St. Lyceum 11 a.m. Sun. Devotional Ser. Sun. 7:30 p.m., Wed. Secy, Mrs. Sallie Carroll, 988 Armfield Circle, 423-5241 or 423-2329.

### WASHINGTON

State Spiritualist Association of Washington, President, Edna Purviance, Sec'y. Hazel E. Kearns, 1711-23 Ave. S. Apt. 606, Seattle, WA 98144.

BELLINGHAM-The Church of Psychic Research, N.S.A.C., Charter No. 11, 710 Girard St. 98225. Service 11:00 a.m., Healing 10:30 a.m., Pres., Wonnie Glander, Sec., Michealyn Hughes, 568 E. Smith Rd. 96225. 398-2275.

BREMERTON-Harmony Chapel NSAC, No. 6-100 S. Dora, Oddfellows Temple Bldg., Pastor Rev. Marvin A. Day, Serv. 11:00 a.m., Pres. Ann Hicks, 1130 Naval, Secy. Marie Day, 615 Eleventh St., 98310 phone 1-206-373-9825.

PUYALLUP-First Spiritualist Church, 342 2nd St. S.E., Sunday Serv., Friendly Hour 6:30 p.m., Evening Service 7:30 p.m. Pres. Merton B. Boss, Tacoma, Washington; Sec'y. Theresa G. Boss, 1802 S. Adams, Tacoma, 98405, 759-

SEATTLE-Church of Spiritual Unity, Concert Hall Fischer Studio Bldg., 1519-3 Rd. Ave. 98101. Ser. Sun. 2 p.m., Pres. LaVerne Weber, Rt. 2, Box 238A, Tacoma, WA 98242. Secy., Hazel E. Kearns, 1711 23rd Ave. S. No. 606, Seattle, WA 98144 (206) 329-0305.

SEATTLE—Tower Memorial Church, N.S.A.C., No. 18, 2116 W. Dravus St., 98199. Sun. 11:00 a.m. Effie A. Goben, Pres., 789-2214. Beverly I. David, Secy., 542-3823.

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### The Garden of the Heart

Kind hearts are the gardens, Kind thought are the roots, King words are the blossoms, Kind deeds are the fruit.

# 1go my way rejoicing

We all desire to have the qualities of love and justice made manifest in our lives and affairs. The surest method to realize this goal is to exhibit these qualities in our dealings with others. We may find ourselves judging and condemning others for what we see as their shortcomings, but when we look for the negative values in others, we only limit the good in our own lives and affairs.

When we are loving and just in our thought of others, all condemnation clears away in our minds and hearts. We see others as they truly are, as spiritual beings, as children of God. We accept and appreciate them, giving thanks for their special talents and abilities. We know that the universal Godpower is leading them in His ways into the realization of their highest good, just as we are being lead. We find that others respond more positively to our attitude and they in turn treat us with love and fairness.

# Stay With Me Continued

future. Make each day as good a day as you can; then each succeeding day, lived in the same fashion, will be just a little kinder, gentler, more fulfilling than the one before. Keep this thought in mind and there will be no limit to what you can attain while on earth.

Piety needs not a long face. Faith without joy is never completely free and genuine. If you are happy living the spiritual life — and you should be—then you do a service to yourself and mankind to show it. God and His angel helpers can manifest more effectively in an atmosphere of honest joy, than in the gloom of sanctimony and self-righteousness. Let your faith be radiant. Let it cast its glow upon those less fortunate than you.

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by Mrs. Joan E. Youngblood

How I wish to be in tune with you God
So the highest part of me may come forth;
How I wish to be in tune with you God
That I may live each day to the fullest;
How I wish to be in tune with you God
That I may help at least one person
Before the day is done,
How I wish to be in tune with you God
So that life may be the best it can be.

I must not think destructively or let my mind dwel upon ill health, sorrow, or failure, for every cell of my body holds its action to my thinking. --H.G. Burroughs

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From time to time I meet with a youth in whom I can wish for no alteration or improvement, only I am sorry to see how often his nature makes him quite ready, to swin with the stream of life; and it is on this I would always insist that man in his fragile boat has the rudder placed in his hand, just that he may not be at the mercy of the waves, but follow the direction of his own insight.

--Goethe

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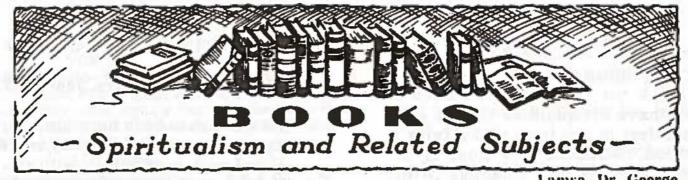
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Reflect upon your present blessings, of which every man has many; not on your past misfortunes of which all men have some.

-Dickens

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# Natural law continued

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particularly, a significant circumstance has to be taken into account, which, though it will appear more clearly afterward, may be stated here at once. The position we have been led to take up is not that the Spiritual Laws are analogous to the Natural Laws, but that they are the same Laws. It is not a question of analogy but of identity. The natural laws are not the shadows or images of the spiritual in the same sense as autumn is emblematical of decay, or the falling leaf of death. The natural laws, as the Law of Continuity might well warn us, do not stop with the visible and then give to a new set of laws bearing a strong similitude to them. The laws of the invisible are the same laws, projections of the natural, not supernatural. Analogous phenomena are not the fruit of parallel laws, but of the same laws-laws which at one end, as it were, may be dealing with matter, at the other end with Spirit. As there will be some inconvenience, however, in dispensing with the world analogy, we shall continue occasionally to imply it. Those who apprehend the real relation will mentally substitute the larger term!

(Continued next month)

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